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THE
DOCTRINE
OF THE
BIBLE:

O. R.,
RULES of Discipline,
BRIEFLY
Gathered thorow the whole Course
of the SCRIPTURE;
By Way of
QUESTION and ANSWER.

The Four and Thirtieth Edition Enlarged.

The Knowledge of Holy Things is Understanding: by it Kings reign, and Princes establish Justice, Prov. 8. 15.

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TO THE
READER.

Judgments are prepared for Scorners,
Proverbs 19. 29.

If any Man long after Life, and to see
good Days, let him refrain his Tongue from
Evil, 1 Pet. 10.

As you would  Men should do to
you, do you to them, Luke 6. 31.

Love covereth a multitude of Faults,
1 Pet. 4. 8.

He that loveth not, knoweth not God;
for God is Love, 1 John 4. 8.

THE

THE
DOCTRINE
OF THE
OLD and NEW TESTAMENT.

Quest. **W**HAT is meant by Doctrine, or Learning?

Ans. That we may learn, or be instructed from Holy Scripture, what it is that God requires of us, both what to do, and to leave undone.

Q. What do we learn from the Holy Scripture?

A. We learn from thence our Duty towards God, (that is *Divine*) and our Duty towards our Selves and our Brethren, (that is called *Moral*).

Q. How many sorts of Men may we call Brethren?

A. Four.

Q. Which be they?

A. First, such as are of one Parentage. Secondly, Such as are of one Country. Thirdly, Such as are of one Religion, Fourthly, Such as are of one Mind, by Friendship.

Q. What doth Morality teach us?

A. It teaches our Duty to our Superiors, our Parents, Kindred, Off-spring, Family, and our Inferiors.

Q. How do we fail of our Duty herein?

A. By breaking any of the last Six Commandments.

Q. How many ways doth God teach us?

A. Four: 1. By his Word or Spirit. 2. By his Holy Scriptures. 3. By his Ministers instrumentally. 4. By his Punishments and his Blessings.

Q. Doth God always teach us immediately by himself?

A. 2

A. No:

The DOCTRINE, &c.

A. No ; but more often by his chosen Ministers.

Q. What sort of Men hath God made use of, to make known his Mind and Will unto us ?

A. They were called Patriarchs, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Q. Which call you Patriarchs ?

A. The first Fathers of the Church ; *Adam, Enoch, Noah, Isaac, Jacob, &c.*

Q. Which call you Captains ?

A. Such as had the Leading of the Israelites from Egypt to the Land of Canaan, and gave Direction in the Time of Battle, as *Moses and Joshua.*

Q. Which call you Judges ?

A. Such as executed God's Judgment upon the Enemies of the Church, and did administer Justice among his People ; as *Ehud, Shamgar, Samson, Gideon, Jephthah, Samuel, &c.*

Q. Which call you Kings ?

A. The Anointed of God and Sovereign Rulers of the People ; as *Saul, David, &c.*

Q. Which call you Prophets ?

A. Such as by Inspiration of the Holy Ghost did foretel the Ruin of Sin, and the Reward of Virtue ; and were Interpreters between God and Man.

Q. Which call you Evangelists ?

A. The Four Writers of the Gospel of *Jesus Christ, Matthew, Mark, Luke and John*

Q. Why are they called Evangelists ?

A. Because their Works contain the glad Tydings of Salvation to all that Believe.

Q. Which call you Apostles ?

A. First, Those Twelve who were immediately called by our Saviour : Secondly, *Saint Matthias, St. Paul and St. Barnabas.*

GENESIS.

CHAP. I. to XV.

Quest **W** HAT is Creation?

Ans. A making a Thing of nothing.

Q Did God create all Things of Nothing?

A He did.

Q VVhen?

A. In the Beginning.

Q VVhat are you to understand by this VVord Beginning?

A Not from Eternity; but first of all, before all things, in the Beginning of Time.

Q VVhy did Moses write, In the Beginning?

A. To confute those who maintained, The World had no Beginning.

Q VVhat do we learn by the Creation of the VVorld?

A. As touching the Creator, three Things.

Q VVhich be they?

A. His Omnipotency, in creating all Things of Nothing; his Bounty, in furnishing the World with all Necessary Ornaments; and his Love, in giving Man Dominion over all, *ch. 1. 10.*

Q VVhat do we learn as touching our selves?

A Three Things.

Q VVhich be they?

A. The Observation of a Sabbath, *ch. 2. 2.* Humility of Mind, in being made of the Dust of the Earth, *ch. 2. 7.* And Reverence which we owe to Marriage.

Q. Why ought we to reverence Marriage?
A. Because it was instituted by God himself in Paradiſe, *ch. 2. 23.*

Q. How ought a Man to love his Wife?

A. As himſelf, being Fleſh of his Fleſh.

Q. Where was Man placed after his Creation?

A. In Paradiſe.

Q. Did he continue there?

A. No, he fell.

Q. How?

A. By the Malice of the Devil, and his own Wilfulneſs.

Q. What was his Sin?

A. Diſobedience.

Q. How did he ~~commit~~ *punish him?*

A. He curſed him, and his Poſterity, where in he ſhewed his Juſtice, *ch. 3. 13.*

Q. How did God ~~comfort him?~~ *comfort him?*

A. By promiſing Forgiveness by the Seed of the Woman, CHRIST JESUS, *ch 3. 14.*

Q. What did that ſhew?

A. His Mercy.

Q. How many ways did the Curſe of God extend upon Adam?

A. Four manner of ways.

Q. Which be they?

A. Firſt, The Earth was made barren for his ſake. Secondly, His Poſterity as well as himſelf became Bondmen to Hell. Thirdly, All the Days of his Life he was to eat his Bread in the ſweat of his Brows. And Fourthly, He was thruſt out of Paradiſe.

Q. How was Eve puniſhed?

A. Two manner of ways.

Q. Which be they?

A. Firſt, To bring forth her Children in Sorrow. And Secondly, To live in Subjection to her Husband.

Q. How was the Serpent puniſhed?

A. Three

A. Three manner of ways.

Q. Which be they?

A. First, He was made the most cursed of all Creatures: Secondly, He was to go upon his Belly; and thirdly, To devour the dust of the earth.

Q. What was the second Sin of the World?

A. Murder.

Q. Who committed it?

A. Cain.

Q. Upon whom?

A. Upon his Brother Abel, ch. 4. 21, 22.

Q. What was the Cause?

A. Envy.

Q. Why?

A. Because Abel's Sacrifice was accepted, and Cain's was not, ch. 4. 4, 5.

Q. Why did not God accept of Cain's Sacrifice?

A. Because, he did it more for Custom than Conscience.

Q. Who taught them to Sacrifice?

A. Their Father Adam.

Q. How could he do that, and the Law not given?

A. The Law of God is twofold; Natural, imprinted on Mens Hearts; and Traditional, pronounced from God, and written in the Bible.

Q. Which of those two had Adam?

A. The first.

Q. What was the Punishment of Cain for killing his Brother Abel?

A. He was cursed of God, and condemned for a Runagate.

Q. Whom did God raise after the Death of Abel, to build his Church upon?

A. His Brother Seth, ch. 4. 25.

Q. Did the Example of Cain's Punishment prevail with the succeeding Ages to beware of Sin?

A. No; as the World grew in Years, so it grew in Iniquity.

Q. In what manner?

A. 4.

A. It

A It was wholly corrupt, and full of Cru-
elty, *ch. 6. 12.*

Q By whom did God reprove them?

A By Noah.

Q How?

A In making it known he would drown
the World, by his preparing of the Ark.

Q Were the People reformed?

A No, they laughed at it, and remained
secure till the Waters came upon them.

Q Were they all destroyed?

A All but Noah, his Family, and some
others for the Preservation of their Kind.

Q What moved God that he would not spare so
much as the Brute Beasts?

A His Detestation of Sin, *ch. 6. 7.*

Q Who was the first Figure of Christ?

A E N O C H.

Q How was he a Figure of Christ?

A In being taken Body and Soul up into
Heaven, as Christ was, *ch. 5. 24.*

Q Who was the first Figure of the Church?

A A B E L.

Q Who was the second?

A Noah, preserved in the Ark.

Q What did his Preservation testify?

A The Love of GOD towards his Church.

Q What did the tossing of the Ark by the Waves
signify?

A The Persecution that the Church should
suffer.

Q Wherein did the Mercy of God appear?

A In causing the Waters to fall.

Q Wherein did the Zeal of Noah appear?

A In giving Thanks for his Deliverance; as
soon as he set Foot upon dry Ground, *ch. 8. 20.*

Q How did Noah afterwards offend?

A By Drunkenness, *ch. 19. 21.*

Q Who covered his Father's Shame?

A Shem

G E N E S I S.

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A. Shem and Japhet.

Q. What received they for it?

A. Their Father's Blessing, ch. 9. 29

Q. Who made a Mock of his Father's Infirmary, and did not seek to cover it?

A. Cham

Q. What was his Reward?

A. His Father's Curse, ch. 9. 29.

Q. How did God plague his Ambition?

A. By Confusion.

Q. Where?

A. At the Building of the Tower of Babel, where all the People purchased the Displeasure of Almighty God. By what means was the Anger of God turned

Q. ~~By what means did they offend him?~~ away?

A. By the Faith of Abraham, ch. 12. 3.

Q. How?

A. In his Seed all Nations were blessed.

Q. In what Degree of Kindred was Abraham and Lot?

A. Lot was his Brother Aran's Son.

Q. Did they agree together like Brothers?

A. Yes, 'till they grew Rich.

Q. Who was the Cause they fell out?

A. Their Herdsmen.

Q. After the Quarrel was known, did their Masters (as Men of our Age) seek to be revenged one of another?

A. No, they gave gentle Words, and sought how to prevent the like Inconvenience.

Q. How was that?

A. They departed and dwelt asunder, ch. 13. 7.

Q. Did their Love decay by this Separation?

A. No; It was still constant and Brother-like.

Q. How did that appear?

A. In that (afterward) when Lot was taken Prisoner in the Company of the Kings of Sodom and Gomerrah, Abraham with a Band of Men rescued him, and set him free, ch. 14. 15.

A 5

Q Did

G E N E S I S.

— Q. Did Lot then dwell in Sodom?

A. He did.

Q. Why, was that a dangerous Place, though pleasant?

A. True; so are all Places where Wickedness abounds.

Q. Yet was Lot a righteous Man?

A. He was, but he suffered as the Wicked did, for being in Company with them.

Q. How was that?

A. He was taken Prisoner, (as I said before) with the irreligious Kings; going in Aid with them against their Enemies.

Chapter 15. to 23.

— Q. WHO was Abraham's Wife?

A. Sarah.

Q. Whose Daughter was Sarah?

A. The Daughter of Haran, Abraham's Brother.

Q. Was it lawful for Abraham to marry his Brother's Daughter.

A. It was, God permitting it for the re peopling of the World.

Q. How did she offend when she perceived her self barren?

A. By using unlawful Means to raise Seed to her Husband, *ch. 16. 2.*

Q. How was that?

A. By sending Hagar her Maid to his Bed.

Q. How did God plague her for it.

A. Her Maid despised her, and triumphed over her in her own House, *ch. 16. 5.*

Q. What other Sin followed the Neck of her first?

A. Wrath.

Q. How?

A. She obtained Licence of her Husband to be revenged upon Hagar.

Q. In what manner was she revenged?

A. She thrust Hagar and her Child out of Doors.

Q. Whither

Q. Whither went Hagar?

A. Into the Wilderness.

Q. Had she no Friends to go unto?

A. None at all, she was a poor Servant, and a Stranger.

Q. To whom did she appeal?

A. To GOD.

Q. Did he relieve her?

A. Yes.

Q. What learn we by that?

A. That God rejecteth no Estate of Persons in their Miseries, if they call upon him, *ch. 16. 10.*

Q. How ought Servants, that have offended, to behave themselves?

A. As Hagar, that was commanded by the Angel to return and submit herself.

Q. Was Sarah barren still?

A. No, God gave her a Son in her old Years.

Q. What was his Name?

A. Isaac, and this was he in whom the Covenant was made.

Q. What was the Sign of the Covenant?

A. Circumcision, or the cutting off the Fore-Skin.

Q. What is signified by that?

A. The casting away the lewd Affections of our Hearts, if we mean to be Partakers of God's Mercy, *ch. 17. 10.*

Q. Where none Partakers of the Covenant, but such as might be circumcised?

A. Yes, Women, because under the Name of Man both Sexes are comprehended.

Q. What was Hagar's Son's Name?

A. Ishmael.

Q. Did not the Covenant belong to him as well as to Isaac, he being of the Seed of Abraham?

A. No.

Q. Were there two Covenants then, that God blessed him so?

A. Yes.

G E N E S I S.

A. Yes, there were two Covenants made.

Q. Which be they?

A. The one eternal, made to the Children of the Spirit; the other Temporal, made to the Children of the Flesh.

Q. What is the Eternal Covenant?

A. That from Isaac should come the Messias.

Q. What was the temporal Covenant?

A. That from Ishmael should spring a mighty Nation, even 12 Princes, *ch.* 17. 20.

Q. Where was Abraham now seated?

A. In Canaan.

Q. What temporal Blessing did God bestow upon him?

A. He was exceeding rich.

Q. How did he employ his Riches?

A. In Hospitality and other good Deeds.

Q. Wherein did appear his Hospitality?

A. In using Strangers and Travellers kindly.

Q. What Strangers?

A. Three Angels in the Shape of Men.

Q. How did he entertain them?

A. First, He ran out to entertain them, then he entreated them to rest in his Tent, and last of all he feasted them.

Q. Do rich Men in these Days follow the Example of Abraham, in using friendly Hospitality towards Travellers and poor Men?

A. No; the most part of them, instead of running out to meet the Poor (when they see them coming) rather turn their backs upon them and run from them; and for entreating them to stay, with churlish and crabbed Words, rate them from their Doors; and instead of feasting and refreshing them, let them depart weary and with empty Stomachs.

Q. How did the Angel requite Abraham?

A. He told him joyful News concerning the Birth of his Son Isaac, and what the Purpose of

God

G E N E S I S.

God was towards Sodom and towards Gomorrah.

Q. What was the Purpose of God towards Sodom?

A. Utterly to destroy it for Sin.

Q. Did Abraham pray for it?

A. Yes, in such zealous Manner, as had there been found but Ten Godly Persons in it, the City had been saved, ch. 18. 32

Q. Why did Abraham pray for it?

A. First, In regard of his Brother Lot that dwelt there; and then in Regard of Humanity, for that it grieved him so many People should be destroyed.

Q. What did that signify?

A. That Abraham, as all Gods People ought to be, was of a pitiful Mind, even towards Infidels.

Q. What so incited God's Vengeance against the Prayer of Abraham?

A. The continual Cry of Sin, ascending out of Sodom and Gomorrah into the Ears of God, whereby we learn, That Sin is a continual Cryer against us, so long as we let it dwell among us. ch. 19. 13.

Q. Was all the City then destroyed?

A. All, but Lot, his Wife and two Daughters.

Q. What was the Commandment that God gave him at his Departure from the City?

A. Not to look back

Q. Was the Commandment kept?

A. No, Lot's Wife brake it.

Q. What was her Punishment?

A. She was turned into a Pillar of Salt, ch. 19. 26.

Q. What moved her to look back?

A. Her fond Desire to think she should forego her Wealth, and so pleasant a Place.

Q. What do we learn by that?

A. That no Care of Earthly Things (be they never so glorious) must hinder us from obeying God's Commandments.

Q. How was the City destroyed?

A. With Fire and Brimstone from Heaven, ch. 19. 24.

Q. Where

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- Q. Where did Lot remain afterwards?
 A. In the Mountains
 Q. What sin did he fall into while he was there?
 A. Drunkenness.
 Q. What next?
 A. Incest.
 Q. What doth that prove?
 A. That one Sin begets another.
 Q. How was Lot incestuous?
 A. By lying with his own Daughters.
 Q. Who tempted him thereunto?
 A. They, when they had made him drunk.
 Q. What was God's Punishment for that Sin?
 A. The Nation that came by that Conception was a cursed Generation.
 Q. What Generation was that?
 A. The Moabites and the Ammonites, ch 19. 37.

Chapter 20 to 34.

Qu. **W**HO had like to have wronged Abraham by taking his Wife?

- A. King Abimelech
 Q. How was he prevented?
 A. God threaten'd him with Death, ch. 20. 3.
 Q. Did he upon that deliver her to her Husband?
 A. He did.
 Q. What learn we by that?
 A. Two Things.
 Q. Which be they?
 A. First, That God will punish Adultery; and next, That the very Heathens abhor the Breach of Wedlock, ch 20. 5.
 Q. How did God try Abraham's Faith.
 A. By bidding him sacrifice his only Son Isaac, ch. 22. 2.
 Q. Would he have done it?
 A. Yes, but that an Angel stayed his Hand.
 Q. How was that Faith rewarded?
 A. God renewed his Covenant once again and told him, for that Deed he would multiply his Seed

G E N E S I S.

Seed on the Earth, like the Sand of the Sea-shore

Q What Vertue did God further prove in Abraham ?

A. His Patience.

Q How ?

A. In taking his Wife Sarah from him.

Q Yet he mourned for her Death ?

A. That was the Weakness of the Flesh, but his Soul was glad in that he knew she lived eternally, ch. 23. 2.

What other Vertues had Abraham ?

A. Uprightness of Mind.

Q Wherein did it appear ?

A. When Ephron the Hittite offered him a Piece of Ground to bury the Dead, he would not take it before he had paid the Price of it, ch. 23. 13.

Q Is that modesty observed now a days ?

A. No, many will be so far from giving their Neighbours the Worth of their Goods, as they will seek by Deceit, Cozenage, and Violence, to pull them from them wrongfully, and for nothing.

Q What was Abraham's Care for Isaac when he came to age ?

A. To provide him a vertuous Wife, ch. 24. 4.

Q Was he ruled by his Father's Appointment ?

A. He was.

Q What did he shew in that ?

A. A Noble President of Obedience to all Sons, to follow the Counsel of their Parents in chusing them Wives ; and not their own inordinate Desire.

Q Whom did Abraham send about this Business ?

A. His chief Servant, ch. 24. 1.

Q How did he proceed in it ?

A. With Prayer that he might speed well, and Thanksgiving after, for his Success.

Q What other good Properties was in that Servant ?

A. He

GENESIS.

A. He would not eat when he came to his Journeys End, before he had done his Master's Message.

Q. What may Servants learn by this?

A. To regard more their Masters Business, than their own Pleasures, ch. 22. 31.

Q. Whose Daughter did he chuse for his Master's Son?

A. Rebecca, the Daughter of Bethuel?

Q. When her Parents heard the Request of Abraham, did they presently give their daughter to Isaac?

A. No, they asked Counsel of God first, and then the Maids Consent.

Q. What is to be learned from thence?

A. As Children ought not to match without their Parents Consent, so Parents ought not to match their Children without their Consent likewise ch. 24. 58.

Q. After Isaac and Rebecca were married, what Issue did God give them?

A. Two Sons, Esau and Jacob.

Q. What was Esau's Undoing?

A. The Lust of the Flesh.

Q. Wherein?

A. He sold his Birthright for Pottage.

Q. What Oversight was that?

A. An Over-sight that many Worldly Men run into.

Q. What is that?

A. Preferring of Trash before the rich Graces of God, ch. 25. 33.

Q. What did that Negligence lose him else?

A. His Father's Blessing.

Q. What was the Reason?

A. Because not regarding his Earthly Patrimony, God likewise suffered him to lose the Benefit of his Heavenly Inheritance, which was Spiritual Benediction.

Q. Did Esau at the last see his own Error?

A. No,

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A. No, but ran into Error.

Q. How?

A. By Hating his Brother Jacob, ch. 37. 41.

Q. What was the Vertue of Jacob?

A. Patience, in giving Place to his Brother's rage, and going to seek his Fortune in another Country.

Q. Whither went he?

A. To Haran. to his Uncle Laban.

Q. What were his Vertues there?

A. Diligence, in doing his Uncle's Service; and Fidelity, in not deceiving him.

Q. How did God deal with Laban?

A. He prospered Him for Jacob's sake.

Q. What were Laban's Vices?

A. Ingratitude and Oppression.

Q. How was he ungrateful?

A. In upbrading Jacob for his good Services.

Q. How did he oppress him?

A. In trebling his Servitude, by fraudulent and crafty Means.

Q. Did God deliver Jacob at last?

A. Yes, as he will all others, that trust in him though a while he seem to be far from them.

Q. What was the Reward of Jacob's Patience, and true Service in the end?

A. Whereas, when He came from his Father's House, and had but one Coat on his Back, and a Staff in his Hand: At his Return he was the Husband of two Wives, the Master of many Servants, and the Owner of much Treasures, and divers Herds of Cattel, ch. 30. 34.

Q. Did not Jacob fear to return into his own Country, knowing that his Brother Esau was his Enemy?

A. No.

Q. Why?

A. Because He knew GOD, that had commanded him to go, would defend him.

Q. How did his Brother Esau receive him?

A. Lo.

A. Lovingly, and like a Brother.

Q. What was the Virtute of Esau in that?

A. He thought it a base and unnatural thing to keep Envy always in his Stomach toward any one, much less towards his own Brother chap. 33. ver. 4.

Chapter 34. to 50.

Q. HOW many Sons had Jacob?

A. Twelve.

Q. Which of those twelve was the Figure of Christ?

A. Joseph.

Q. Wherein?

A. In being sold by his own Bretheren.

Q. What learn we by that?

A. That in all Ages after God had promised the Messias to Adam, he never ceased by word or deed to signifie his Coming.

Q. Why did Jacob's Sons sell their Brother Joseph?

A. For Malice, in that Joseph prophesied by Dreams, his Brothers should be his Servants, and bow unto him

Q. What other Sins did they run into besides?

A. Murther and Dissimulation.

Q. How?

A. They intended to have slain their Brother, but that Judas dissuaded them, chap. 37. 26.

Q. How did they dissemble?

A. In telling their Father that their Brother was slain by wild Beasts, chap. 37. 32.

Q. What was the Fruit of these Sins?

A. They procured Disquietness of Conscience in themselves and Tears to their Old Father, whom they ought rather to have comforted, chap. 37. 34.

Q. Did this Policy of theirs e'er the more prevent the Subjection which they feared?

A. No, God prospered Joseph, and gave him Favour in the Court of Egypt.

Q. With

Q. *With whom?*

A. *With Potiphar, Pharaoh's chief Steward.*

Q. *How did Joseph shew himself there to be the Servant of God?*

A. *In resisting the Lust of Potiphar's Wife.*

Q. *What is the Nature of Lust being resisted.*

A. *It grows impudent and outrageous, chap 39. 14.*

Q. *Shew an Instance?*

A. *Potiphar's Wife, when she saw Joseph would not yield to her, accused him, that he would have ravished her.*

Q. *Did God suffer her Accusation to take effect?*

A. *Yes, Joseph was imprisoned.*

Q. *He being guiltless why would God suffer that Plague to be laid upon him?*

A. *For two Causes.*

Q. *Which be they?*

A. *First, that by this strange Deliverance, he might have greater Cause to glorifie his Name; and, Secondly, to make his lewd Disgrace a Cause of higher Promotion.*

Q. *How was Joseph delivered?*

A. *By Interpreting the King's Dream.*

Q. *How was he advanced?*

A. *He was made Ruler over all Egypt.*

Q. *What was the Plague of God laid upon his Brethren for Selling him?*

A. *They were oppressed with a mighty Famine, chap 41. 54*

Q. *Whither came they for Succour?*

A. *To their Brother unknown.*

Q. *What Reverence did they shew unto him?*

A. *They kneeled unto him, and called him Lord.*

Q. *What Vertues do we learn by the Example of Joseph, in this his high Authority?*

A. *Three;*

Q. *Which be they?*

A. *Charity,*

A Charity, Clemency, and Humility.

Q How was he Charitable?

A He relieved his Father and Brothers with Corn freely, and without Recompence, Chap. 45. 25.

Q How was he gentle?

A In pardoning the Wrongs that his Brothers had done him, Chap 45 5.

Q Wherein was he humble?

A In not despising his Father and Brothers, (Poor Shepherds in Canaan) though himself was the second Person in Egypt, and in sending for his Father to be Partaker of his Happiness.

— *Q* Did Jacob come thither?

A Yes, and there Died.

Q What do we learn by his Death?

A To desire of GOD to die as he did.

Q How was that?

A Praying, Blessing, and Rehearsing the Gracious Benefits of God, chap. 48. 15, 16. 20

Q What Zeal had Pharaoh (being an Infidel) towards his Idolatrous Priests, more than many Christians now-a-days have towards the true Ministers of the Eternal God?

A He did not diminish their Church-livings, chap. 47. 22.

E X O D U S.

Chapter 20. to 34

— *Quest.* **W**HY d'd God bring the House of Israel into Egypt?

A For two Causes.

Q Which be they?

A First, to shew the Truth of his Word; for he had said to Abraham, they should be Strangers from

from the Land of Canaan, the space of 400 Years, and suffer much Oppression, Gen 15. 13. Secondly, To have fit occasion to shew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. How came it to pass they were oppressed here in Egypt, considering the good Entertainment which they had at first?

A. The continuance of time had worn out the same remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh, and now the children of Israel were mightily increased.

Q. How were they increased?

A. From seventy Persons (for that was the whole Number of them at their first coming) to many hundred thousands.

Q. Did that make the King repine against them?

A. Yes.

Q. Why?

A. For two Causes.

Q. Which be they?

A. First, In Regard of their Religion; and next, fearing lest their multitudes would endanger his Government. chap. 1. 10.

Q. How did he seek to suppress them?

A. Two manner of ways.

Q. Which be them?

A. First, in making Slaves of them; and next, in going about to Murder their Men-Children.

Q. Wherein consisted their Servitude?

A. In making of Bricks, carrying of Burdens, and other Slavery, chap. 1. 14.

Q. How did Pharaoh go about to murder their Men-children?

A. Two manner of ways.

Q. Which be they?

A. First, secretly, in commanding the Midwives (at the Hour of Birth) to destroy them; but

but they not obeying his Command, he fell, secondly, into a more open and violent practice.

— Q. *How was this?*

A. He commanded his own People, that whensoever they heard of the Birth of an Hebrew Man-child, they should take it from the Mother, and cast it into the River, chap. 1. 11.

Q. *How durst the Midwives disobey the King's Edict?*

A. Because (as all God's servants ought to do) they feared God more than any earthly Person.

Q. *Were the Number of the People (by these cruel Proceedings) lessened and diminished?*

A. No, the more they vex them, they more they multiplied, chap. 1. 12.

Q. *What do we learn by that?*

A. That no Tyranny can Extinguish the Church of God.

— Q. *How did God divert the Malice of Pharoah?*

A. In causing him to cherish and bring up, even in his own Court, that Hebrew Child, which afterwards proved to be his Destruction, and the Deliverance of the Children of Israel.

Q. *Who was that?*

A. Moses.

Q. *How was he preserved?*

A. When his Mother hid him three Months from the Tyranny of the King, and could hide him no longer, she put him into Basket made of Reeds, and set it by the River side.

Q. *What became of him there?*

A. King Paroah's Daughter walking that way, found him, and put him to be Nursed of his own Mother, chap. 2. 3.

Q. *What appeared in this?*

A. The Providence of God.

Q. *Wherein?*

A. In that humane Policy cannot hinder that which he hath one determined.

Q. *What*

Q. What was the first Cross that God laid upon Moses when he came to Age?

A. The Killing of an Egyptian, for which he was forced to fly.

Q. Whither?

A. Into the Land of Midian.

Q. Who succoured him there?

A. Jethro, and gave him his Daughter in Marriage.

Q. What Trade of Life did Moses use?

A. Keeping of Sheep.

Q. How did God appear to Moses?

A. In a Fiery Bush, chap. 3. 2.

Q. Did the Bush Burn?

A. Yes, but it did not Consume.

Q. In that Sense what does it represent unto us?

A. The Church of God, which should suffer Persecution, but never Subversion.

Q. Wherefore did God appear unto Moses.

A. To send him forth for the Deliverance of his People.

Q. What moved him thereunto?

A. Two Things.

Q. Which be they?

A. The Remembrance of his Covenant made with Abraham, and the Sighs and Cries of the poor Israelites, that daily pierced the Gates of Heaven, chap. 2. 23.

Q. What Comfort do we receive from hence?

A. An Assurance that God will hear our Prayer in Time of Affliction, if we call to him.

Q. Did Moses obey the Commandment of God about his Return into Egypt?

A. At the first he was doubtful.

Q. Whereof.

A. Of his own Sufficiency, and Incredulity of the People.

Q. How did God strengthen him?

A. By

A By joining *Aaron* to assist him, and giving them Power to confirm their Message by working of Miracles.

Q. How did the People receive their Message?

A. With attentive Ears.

Q. What Vertues do we learn of the People after they had heard the words of *Moses*?

A. Two.

Q. Which be they?

A. Faith, in that they believed what he said and Thanksgiving, in praising God, since it pleased him to look upon their Tribulation.
ch. 4. 31.

Q. What Vices are we admonished to beware of by the Example of *Pharoah*?

A. Obstinacy of Heart, in contemning the preaching of *Moses*.

Q. In how many respects was *Pharoah* obstinate?

A. In four Respects.

Q. Which be they?

A. First, In not granting *Moses* Request: Secondly, In comparing the Power of his Southsayers and Conjurers with the Power of GOD, *Chap. 7. 11.* Thirdly, By imputing the Desires, which God's People had to serve him (as the wicked always will) to be nothing else but a Disposition in them to be idle, *ch. 5. 8.* Fourthly, Not only in retaining them still in his Country, but doubling their Servitude, *ch. 5. 6.*

Q. How was this Obstinacy plagued?

A. With ten several kinds of Plagues.

Q. Which be they?

A. First, The turning water into Blood. Secondly, Multitude of Frogs. Thirdly, Turning of Dust into Lice. Fourthly, Swarms of Flies. Fifthly, Death of Cattel. Sixthly, Scabs and Blisters. Seventhly, Thunder, Lightning and Hail. Eighthly, Grasshoppers and Catterpillars. Ninthly, Darkness. Tenthly, The death of the First-born.

Q. For

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Q. For all these Plagues did Pharaoh never Repent?

A. Yes, feignedly.

Q. How was that?

A. So soon as GOD's Hand was Removed by the Prayer of Moses, he presently Returned to his former Obstinacy.

Q. In the Prosecution of these Plagues, what do we learn touching the Person of God?

A. Two Things.

Q. Which be they?

A. His Justice upon his Enemies, and His Mercy and loving Favour towards His People.

Q. Wherein appeared his mercy towards his people?

A. In saving them, their Cattel, and that part of Egypt where they inhabited, free from the touch of any of those former Plagues, ch. 8. 12.

Q. Why did not Moses submit unto Pharaoh, when he was content to let the People go, but stayed their Cattel?

A. Because (like a faithful Minister of the Lord) he would remit no Part or Parcel of his Charge.

Q. Was it Part of his Charge to take the Cattel with him?

A. Yes.

Q. Wherein?

A. In that they could not Sacrifice without them, chap. 10. 26.

Q. In the Night before his Departure, what did the Lord institute?

A. The Sacrament of the Pass-Over.

Q. What was that?

A. A Lamb without Blemish.

Q. The Lamb was a Sign, but what was the thing signified?

A. The Angel of the Lord, that passed over the Houses of the Israelites, and Struck the First-born of the Egyptians with sudden Death, chap. 11. 11.

Q. What

— Q. *What doth this prefigure unto us?*

A. The Sacrifice of the True Paschal Lamb Christ Jesus, by whom all the Faithful are delivered from the Bondage of Hell, as the *Israelites* were (upon the Institution of the Pass-Over) from the Bondage of Egypt.

Q *How many things do we learn, as touching the Presence of God in the Instance of the Children of Israel's Departure?*

A. Three

Q. *Which be they?*

A First, His Mercifulness in sparing the *Israelites*, and smiting the *Egyptians*. Secondly, His Justice, in Forcing the *Egyptians* to Give the *Israelites* Treasure and Apparel, as a Satisfaction for their Former Servitude, which hitherto they had Exacted of them for Little or Nothing. Thirdly, The Continuance of His Favour towards them, that doth not only Deliver His People out of Danger, and Leave them, but Protects them still.

— Q. *How doth that appear?*

A In Guiding them by Night with a Pillar of Fire, and Covering them by Day with a Cloud, ch. 13. 21.

Q *How many things do we learn as touching the Persons of the Israelites?*

A. Two Things

Q *Which be they?*

A. The Charge which GOD gave unto them, and their Watchfulness

Q. *What was their Charge?*

A. To Teach the Benefits of GOD to their Posterity.

Q *Wherein consisted their Watchfulness?*

A. In that they attended all Night for the Hour of their Departure, ch 12. 30.

Q *What do they give us to understand by that?*

A This, That as they Minutely waited upon the

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the Lord for their Deliverance out of Bondage, to go to the Earthly *Canaan*; so ought we continually to Attend and make our selves Ready for our Passage out of this Miserable VWorld, to the Heavenly *Canaan* of Perpetual Joy and Happiness.

Chapter 14 to 40.

Quest. **A**fter Israel's Departure, what Vice do we note survived in Pharaoh?

A. Inveterate Malice, which seldom dies, but with the Ruin of him in whom it abides.

Q. How did it break forth?

A. By preparing a Mighty Host to follow the Israelites, ch. 14. 6, 7, 8.

Q. For what Intent?

A. To be Revenged upon them, and quite Destroy them.

Q. How did he prosper?

A. As all Malicious Persons commonly do.

Q. How was that?

A. He and his Melice Perished in the Place where he thought to have been their Overthrow.

Q. Where was that?

A. In the Red Sea.

Q. What was the sins of the People in this Place?

A. VWeakness of Faith.

Q. How was that?

A. Notwithstanding their strange Deliverance of late, yet when they saw the Red Sea before them, and the Egyptians upon their Backs they began to distrust the Power of God, and to rail upon Moses.

Q. How were they ~~delivered~~ Delivered?

A. Moses Divided the Waters, and they passed thorow, ch. 14. 21.

Q. How was God honoured by Pharaoh?

B 2

A. As

A. As he will be by his Enemies in their Destruction.

Q. How many Times did the Israelites murmur against God, before he punished them?

A. Four Times.

Q. Which be they?

A. First at the Red Sea, *ch.* 14. 21. Secondly at the Waters of Marah, *ch.* 15. 24. Thirdly when they wanted Flesh, *ch.* 16. 13, 14. Fourthly when they wanted Water, *chap.* 17. 6.

Q. What do we learn thereby?

A. The long sufferance of God towards Sinners.

Q. How did God deliver them at all those times?

A. With Great Admiration!

Q. How was that?

A. At the first Time He divided the Red Sea: At the second, He made the bitter Waters sweet: At the third, He gave them Quails and Manna from Heaven: At the fourth, He made a Fountain of Water for to gush from out of the hard Rock.

Q. How did they offend the fifth time?

A. More grievously than before.

Q. How was that?

A. They made a Golden Calf, and Worshiped it for God.

Q. What moved them to make the Likeness of a Calf, rather than any other Creature?

A. The Corruption which they had Learned among the Egyptians, who did worship Oxen and Kine.

Q. Did God punish them?

A. Yes, (and time I think) when they did utterly forsake him.

Q. What was their Punishment?

A. Three thousand of them were slain with the Swords of their own Brethren, *ch.* 31. 28.

Q. Would not God have utterly destroyed them?

A. Yes, but for the Prayer of Moses.

Q. What was that Prayer?

A. He

E X O D U S.

A. He desired his Name might rather be blot-
ted out of the Book of Life, than God should
quite Root out that Nation, chap 32. 33.

Q What do we learn by that?

A. The Love and Care which all good Magi-
strates ought to have over their People.

Q Where was Moses when this Offence was com-
mitted?

A Upon Mount Sinai.

Q Was not his Absence, in some sort, the Cause
of their Idolatry?

A Yes.

Q What gather you by that?

A. That the Want of good Guides makes
Men run into Error.

Q What did Moses upon Mount Sinai?

A. He went to Receive the Law.

Q How was the Law given?

A. In Thunder and Lightning, chap. 19. 16.

Q Why was it given in such Terror?

A. That the People might the more Reverence
Him that gave it.

Q What is required of the People before they
come to receive the Law?

A. Two Things, chap. 19. 10, 11.

Q Which be they?

A To sanctifie themselves for four Days space,
and not to touch the Skirts of the Mountain.

Q What do we learn by these two things?

A. Not to come to Hear the Word of GOD
with corrupt Hearts, nor to pry further into
His Secrets than we are limited.

Q What is generally commanded by the Law?

A That we should love God with all Our
Souls, and Our Neighbours as our selves.

Q What is particularly forbid in the Law?

A. Murther, Cursing, especially our Parents,
ch. 21. 17. Cruelty towards Servants, ch. 31. 15.
Not to hurt, but to make satisfaction, ch. 22. 15.

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Fornication *ch. 22. 16.* Witchcraft, Buggery, or Carnal Copulation with Beasts, *ch. 22. 19.* Idolatry, *ch. 22. 20.* Oppression against Widow or Stranger, *ver. 21. 22.* All kind of Usury, *ch. 22. 25.* All railing and evil speaking, especially against Magistrates, because to speak against them is to speak against God. *ch. 22. 18.* All Falshood, *ch. 23. 2.* All unlawful detaining of our Neighbours Goods, *ch. 23. 3.* All taking of Bribes, *ch. 23. 8.* All Perjury, and whatever else may infect the Soul or offend God.

Q. What is the Reward of these Sins?

A. Death.

Q. Such as were pardonable, how were they pardoned?

A. By offering Sacrifice.

Q. What Doctrine do we learn by the Sacrifices of the Jews?

A. Four Points of Doctrine.

Q. Which be they?

A. First, their Thankfulness, to shew all they had came from God. Secondly, Their Obedience, to shew they were willing to obey God. Thirdly, their Humility, to signify that what was done to the thing offered, the Offerer had deserved. Fourthly, their Hope, to shew their Sacrifices did figure the Death of Christ, whereby their Passage into Paradise, from whence they were expuls'd, might be Opened to them again.

Q. Are such Sacrifices to be used by Christians?

A. No.

Q. Why?

A. Because they are abolished by the Death of Christ and his All-sufficient Sacrifice

Q. What else do we learn in the Book of Exodus?

A. Two things.

Q. Which be they?

A. The Election of the Magistrates, and the Order God set in his Church.

Q. What

Q. What kind of Men ought Magistrates to be?

A. They ought to be Adorned with Four Special Graces.

Q. Which be they?

A. Courage, Fear of GOD's Justice, and a Mind free from Covetousness chap. 18. 21.

Q. How must they administer Justice?

A. To all Persons, and at all Times.

Q. Whom did God chuse for his Service in his Temple?

A. The Levites.

Q. What kind of Men must those be?

A. Such as have imprinted upon their Breasts Knowledge and Holiness, chap. 28. 3.

Q. Whose Gift is the Knowledge of Handicrafts?

A. The Gift of GOD.

Q. Why?

A. Because he first taught them.

Q. To whom?

A. To Bezaleel and Aboliah

Q. To what End did he teach them?

A. For the furnishing of the Temple.

Q. Who provided them Stuff for to work upon?

A. The People.

Q. In what manner?

A. In such Abundance, as Moses commanded them to leave off.

Q. What do we learn by it?

A. Willingness to serve GOD with our Temporal Goods, chap. 36. 6.

Q. With whom did Israel fight their first Battle after they came into the Wilderness?

A. With the Amalekites.

Q. How long did they prevail?

A. So long as Moses held up his Hands and Prayed; but when he let them fall, the Amalekites Prevailed. chap. 17. 11.

Q. What doth that teach us?

A. Two Things.

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Q. Which be they?

A. The Effect of Prayer, and that we ought not to faint in Prayer, lest with the Falling of our Hands, we fail in our Request.

LEVITICUS.

Chapter I. to the End.

— *Quest. WHAT is set down in this Book?*

A. The Duty of the Levites, and therefore it is called Leviticus.

Q. What was their chiefest Duty?

A. To Sacrifice.

Q. How many Circumstances were they to observe?

A. Four.

Q. Which be they?

A. The Manner how, the Matter what, the Person whom, and the Place where.

Q. What did the Israelites Sacrifice?

A. Either Things having Life, as Bullocks, Lambs, Sheep, &c. or Things without Life, as Oyl, Fine Flower, Wafers, &c.

— *Q. For whom did they Sacrifice?*

A. For Themselves and Others.

Q. Where?

A. In the Temple.

Q. In what manner?

A. As GOD hath set down from the First of Leviticus to the Nineteenth.

Q. What is the Christian Sacrifice?

A. Prayer and Thanksgiving.

Q. In how many Points doth the Israelites and the Christians Sacrifice agree?

A. In Six.

Q. Which is the first?

A. As theirs was seasoned with Salt, so ours must

must be seasoned with the Truth of a Good Conscience.

Q. What is the second?

A. As theirs was brought to the Priest, so Ours must be Presented to G O D.

Q. What is the third?

A. As Theirs was slain, so when we Sacrifice, we must kill our Lewd Affections.

Q. What is the fourth?

A. As Theirs was Washt with Water, so Ours must be Washt with the Tears of Repentance.

Q. What is the fifth?

A. As Theirs was without Blemish, so Ours must be without Hypocrisie.

Q. What is the sixth?

A. As Theirs was kindled with Fire, so Ours must be with Zeal.

Q. Whence had they all these Instructions?

A. From the Mouth of G O D.

Q. What was God's Meaning therein?

A. To shew that He will be Served as He Himself Appointed, and not after the Invention of Men.

Q. Did none break that Ordinance?

A. Yes.

Q. Who were they?

A. Nadab and Abihu.

Q. How did they break it?

A. By Offering with Strange Fire.

Q. How were they punished?

A. Fire from Heaven consumed them.

Q. Of how many sorts were the Laws which God prescribed to the House of Israel?

A. Of Two Sorts.

Q. Which be they?

A. Ceremonial and Moral.

Q. Which call you the Ceremonial Laws?

A. Such as were observed in offering Sacrifice, and discerning things clean from unclean, and the

LEVITICUS.

Causes thereof set down from chap. 2. to 9.

Q. What call you Moral?

A. Such as concern Integrity of Manners.

— Q. How many are they that are set down in the Ninth Chapter?

A. Seventeen.

Q. Which be they?

A. To honour our Parents, v. 3. To serve God freely and not by compulsion, v. 5. In time of Plenty to remember the Poor. As in Harvest not to reap every Corner of the Field, nor gather the Gleanings, nor all the Grapes of the Vineyard, but to leave some for the Poor, v. 9, 10. Nor to detain the Workman's Hire till Morning, v. 13. To eschew all Theft, Falshood and Lying, v. 11. All Swearing and Blaspheming v. 11. All Mischievous Practices which we presume we may do undiscovered, as to curse the Deaf, lay a Stumbling-Block before the Blind, v. 14. Not to favour the Poor, nor to Honour the Person of the Mighty, v. 15. All Justice, v. 15. All carrying of Tales, and Conspiracy against our Neighbours, v. 16. All Hypocrisie, as we must not hate our Brother in Heart, and sooth him to his Face, v. 17. All Revenge, v. 18. All seeking after Witches and Conjurers. All Observations of Days and Times v. 25. All false Weights and Measures, v. 35. All Incest, v. 36. Not to offer Children to Moloch.

— Q. What is that Moloch?

A. An Idol of the Ammonites.

Q. Describe him?

A. He was a great Statue, and hollow within, having seven Places of Receipt; the first was for Meal that was offered, the second for Doves; the third for Sheep; the fourth for a Ram; the fifth for a Calf the sixth for an Ox, the seventh for a Child.

Q. What may we understand by these seven Belies of the Idol?

A. The

A. The seven deadly Sins : And as the *Israelites* were forbidden to suffer their Children to be devoured of this Monster ; so all Parents must be ware, lest thro' their Negligence their Children be made a Sacrifice for the seven deadly Sins.

Q. How is that ?

A. They must not Wink at their Follies, but give them Correction for their Faults.

Q. How did Moses conclude this Book of Leviticus ?

A. With a Blessing and a Curse : With a Blessing if they kept these Commandments, and with a Curse if they break them

Q. What is the Fruit of the Blessing ?

A. Peace, Plenty, Victory *ch* 26. 4, 5, 6, 7.

Q. What is the Fruit of the Curse ?

A. Scarcity, Famine, Sickness, Servitude, War, *chap* 26. 16, to the 26 verse.

Q. How many Feasts did the *Israelites* observe ?

A. Seven

Q. Which be they ?

A. First, The Sabbath : Secondly, The Passover : Thirdly, The Feast of Unleavened Bread : Fourthly, Of the First Fruits : Fifthly, Whic-
suntide : Sixthly, Of Trumpers : Seventhly, Of Tabernacles.

Q. Why were those Feasts ordained ?

A. Not to Gluttony, to Cherish Sloth, or Immodest Mirth, but to Glorify GOD for His several Blessings

NUMBERS.

Qu. **W**hat is done in this Book ?

A. The Children of *Israel* are numbred.

Q. To

Q. To what End ?

A. For Three Causes.

Q. Which be they ?

A. First, For a Collection towards the Building of the Temple. Secondly, For Appointing Captains and Leaders over every Family, ch 1. Thirdly, For a Division of the Land of Canaan amongst the Tribes.

Q. Is there any thing to be learned hereby ?

A. Order and Government that ought to be in every Common-Wealth.

Q. Whom did they appoint their chief Guide ?

A. GOD.

Q. Where doth that appear ?

A. In this Chapter.

Q. How ?

A. In that they never Journeyed but when they saw the Cloud rise from the Tabernacle, nor never pitch'd their Tents but when it stayed, ch 9. 17.

Q. And wherefore was this ?

A. For Two Causes.

Q. Which be they ?

A. First, That they might (as all God's People ought to do) continually wait upon the Lord; and have their Eyes lifted up towards Heaven. Secondly, To be always in Readiness because they knew not at what Hour the Lord would rise.

Q. What doth that teach us ?

A. At every Minute to be in Readiness for Death, because the Hour thereof is uncertain.

Q. Always when they did set forward in their Journey, what was Moses Custom ?

A. To pray, ch. 3. 5.

Q. How ?

A. Lord Rise up, and let thine Enemies be Scattered.

Q. And when they rested what did he ?

A. Prayed likewise.

Q. In what manner ?

A.

A. O Lord return to the many Thousands of Israel, ch. 10 36.

Q. *What Doctrine learn we by that?*

A. Ever when we set forward upon any Journey, or begin any Work, to Pray; and when we Rest or make an End, to do the like, that Our Speed may be the better.

Q. *How many ways did God shew himself Gracious to the Israelites in this Book?*

A. Four Manner of Way.

Q. *Which be they?*

A. First, In being still their Guide: Secondly, In Feeding them with Manna as he had begun: Thirdly, In being Merciful toward them when they Repented: Fourthly, In giving them Victory over Nine several Princes.

Q. *Which be they?*

A. Aram, King of the South Canaanites; Og, King of Bashan, Sihon, King of the Amorites; Balac, King of Moab; Eve, Rekim, Zur, Hur, and Reba, Kings of Midian.

Q. *What was the Spoils they took in the Overthrow of the Kings of Midian?*

A. Six Hundred Seventy and Five Thousand Sheep, Seventy Two Thousand Beeves, Sixty One Thousand Asses, Thirty Two Thousand Virgins Prisoners; besides Gold, Silver, Tin, Brass and Lead, ch. 31.

Q. *What was the Slaughter there made?*

A. They put both Man, Woman and Child to the Sword, except those Virgins above-named.

Q. *What was the Cause they did so?*

A. The Commandment of GOD.

Q. *Why was God so severe against them?*

A. By Reason King Balac, when he saw his own Force too weak to Disgorge his Malice upon the Israelites, and that the Prophet Balaam, (contrary to his Expectation) instead of Cursing did Bless them, he fell to another Practice.

Q. *What*

— Q. *What was that?*

A By the Counsel of Balaam, he sought to bring them in Displeasure with their GOD, and so to have them cut off

Q *How did he compass that?*

A By Flattery

Q *In what manner?*

A He sent Midianitish Women unto them, who by their Allurements, inticed them to Fornication and Idolatry.

Q *What do we learn by that?*

A That the Wicked will leave no Means unpractised for the Destruction of the Godly.

Q *Was God wroth with the Israelites then for these Sins?*

A So Grievously, that GOD commanded the Offenders to be Hanged, and smote with the Plague Twenty Four Thousand *ch. 5. 45.*

— Q *Who redeemed this Plague?*

A. The Zeal of Phinehas, that slew Zimri and Cosbi in the Act of Fornication, *ch. 8. 25.*

Q *What do we learn by the whole Circumstance?*

A. That GOD, though he Plague His People when they Sin, yet He will Ten Times more Plague them that were the Cause of their Sins, as may Appear by his Wrath extended upon the Midianites.

Q *Were the Israelites thankful for the gracious Care which God had over them?*

A No. They were Rebellious and Unthankful.

Q *How many Sins (by their Example) do we learn to beware of in this Book, besides those two before spoken of, Fornication and Idolatry?*

A Four other.

Q *Which be they?*

A Murmuring against GOD, Distrust in his Promises, Breach of his Sabbath, and Rebellion against his Magistrates.

— Q *How many times did they murmur?*

A. Four

A. Four Times.

Q. When first?

A. Three days after they departed from Sinai.

Q. How were they punished?

A. The Lord consumed with Fire the utmost Part of the Host, chap. 1. 11.

Q. How was the second Time?

A. They were weary of Manna, and Lusted after the Flesh.

Q. How were they punished?

A. They had Flesh while they surfeited, and their Surfeit brought a Grievous Plague upon them, insomuch that they Died with the Meat in their Mouths, chap. 11. 20. 33.

Q. How the third Time?

A. For Water.

Q. Where?

A. At Kadesh in the Defart of Zin. chap. 20.

Q. How the fourth time?

A. For Bread and Water.

Q. How were they punished?

A. GOD sent Fiery Serpents that Stung Them to Death, chap. 21. 6.

Q. What causeth the Mercy of God, at all times to put an End to their Punishment?

A. Two Things.

Q. Which be they?

A. Their own Repentance first, and the Prayer of Moses.

Q. How was the Plague of the Fiery Serpents remedied?

A. God commanded Moses to make a Brazen Serpent, and hang it upon a Cross; and whosoever (being stung) looked up to it, was cured.

Q. What was the Figure of this?

A. The Verrue of Christ, who hanging upon the Cross is a Sovereign Medicine for the Sickness of our Souls, if we look up to Him with the Eye of Faith.

Q. How

— Q. How did they distrust God's Promise?

A. In being come to the Land of Canaan, and desiring to go back to Egypt, or to be buried in the Wilderness

Q. What was the ground of their Desire?

A. Their Faintness of Heart.

Q. Wherein?

A. In that though God had divers times before Sworn to give them the Land of Canaan for an Everlasting Inheritance, yet they feared to go forward, when they heard the Land was Inhabited with Giants.

Q. Of whom did they hear that News?

A. Of the Spies that were sent to search the Land, and bring of the Fruits, ch. 13. 21.

Q. Who encouraged the People against this fear?

A. Caleb and Joshua.

Q. What would the People have done to them for crossing their Humour?

A. Have Stoned them to Death.

— Q. How did God punish their Distrust?

A. He would have quite Destroyed them, but for the Prayer of Moses.

Q. How did he then pacify h's Wrath?

A. Even with the Judgment of their Own Mouths.

Q. How was that?

A. As they Desired rather to be Buried in the Wilderness, than to Enter into the Land of Promise; Even so it came to pass: For all that then Lived, from Twenty Years Old and Upward, Died, and were Buried in the Wilderness, excepting Caleb and Joshua.

Q. What was the Reason that the like Punishment fell upon Moses?

A. For his Distrust too, as appeareth, ch. 11. 13. and ch. 20. 10.

Q. What do we learn by that?

A. That no Man is so Righteous but he may fall.

Q. By

Q. By whom was the Sabbath broken?

A. By an Old Man.

Q. Wherein?

A. In gathering Sticks to make him a Fire:
ch 15. 32. 35.

Q. How was he punished?

A. He was Stoned to Death.

Q. What may we learn by this?

A. If GOD were so severe for Gathering a few Sticks on the Sabbath, He will be far more severe to such as Prophane His Sabbath by Swearing, Drinking, Gaming, Whoring, and other lewd Exercises.

Q. How many times did Israel murmur and rebel against God's Magistrates?

A. Twice.

Q. Who were the first that Rebelled?

A. Aaron and Miriam.

Q. Against whom?

A. Against Moses.

Q. What was their Punishment?

A. Miriam was stricken with Leprosie.

Q. How was she cured?

A. By the Prayer of Moses.

Q. What learn we by that?

A. The Vertue of Meekness, to pray for our Enemies, as Moses did, ch. 12, 13.

Q. Who rebelled the second time?

A. Corah, Dathan, Abiram, and their Accomplices.

Q. What was their Rebellion?

A. They Usurped upon the Priests Office, and compared for Worthiness with Moses and Aaron.

Q. What became of them?

A. The Earth Opened and Swallowed them up Alive, ch. 16. 31, 32.

Q. How did God punish the People that took their Parts after their Death?

A. Fourteen Thousand and Seven Hundred died of the Pestilence.

Q. How did he further convince their Rebellion?

A. By proving the House of Levi only chosen for the Priesthood.

Q. How?

A. By a Miracle.

Q. In what manner?

A. Aaron's Rod, among the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did Blossom, and bear ripe Almonds.

Q. What is the Inference of this Example?

A. How odious a Thing it is in the Sight of God to Grudge against Magistrates and Rulers.

Q. How many ways is a Man subject to Sin?

A. Two Manner of Ways.

Q. Which be they?

A. Of Ignorance and Presumption.

Q. What deserveth the first?

A. Favour.

Q. What the second?

A. Death, chap. 15. 27. 30.

Q. By how many Witnesses ought a Man (by the Law of God) to be convicted, in a Case touching a Man's Life?

A. By two and not under, chap. 35. 30.

Q. How long did God lead the Israelites to and fro in the Wilderness?

A. Forty Years.

Q. Why did he detain them so long from their promised-Happiness?

A. To try their Faith, and by continual Exercising of them, sometimes with Crosses, sometimes with Blessings, to make them learn only to Trust in Him, and so in the End to Appear worthy Heirs of so Blessed an Inheritance.

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DEUTERONOMY.

Quest. **W**HAT is contained in the Book of Deuteronomy?

A Another Repetition of the Law.

Q How many things were they to observe in the Reading the Law?

A Two Things.

Q Which be they?

A First, neither to add to it, nor take from it, *ch.* 4. 2. Secondly, not only to learn it themselves, but to teach it also to their Posterity, *ch.* 4. 9.

Q In what manner did God admonish this new Generation to be careful of his Law?

A By the Remembrance of two Things.

Q Which be they?

A The Ingratitude of their Fathers, who had provoked his Wrath, and were dead, and the wonderful Miracles and Victories which he had brought to pass amongst them, to assure them of his Love and Protection.

Q Amongst the rest, which is one of the special Favours of God bestowed upon them, mentioned in this Book?

A That in forty Years Space the Garments of their Fore-fathers never waxed Old. *ch.* 8. 4.

Q How doth he encourage them not to be afraid to enter into the Land of Canaan?

A Three Manner of Ways.

Q Which be they?

A First in that he was God, and would be True to His Promise; For He had Sworn they should possess it. Secondly, by telling them it was a most pleasant, rich, and fruitful Country, *ch.* 8. 7, 8, 9 Thirdly, by assuring them of all Assistance; yea the very Hornets and Flies of the Air should fight for them, *chap.* 7. 20.

Q of

Q. Of how many things doth God counsel them to beware when they are once settled in Canaan?

A. Of Three Things.

Q. Which be they?

A. Unthankfulness, Presumption, and Lack of Charity

Q. How did he shew they might be unthankful?

A. By Enjoying the Fruits of the Land, and not Praising his Name for them, ch. 8. 10.

Q. How presumptuous?

A. By Attributing the Glory thereof to their own Strength, and not to the Free Mercy of GOD, ch. 8. 17.

Q. How uncharitable?

A. In having Abundance, and shutting up their Hands against the Poverty of their Brethren, ch. 15. 7. A Sin too common in these Days.

Q. What other Vices d d he forbid?

A. Forsaking of God's Service for the Love of any Friend, be he never so dear, ch. 13. 16. The Impoverishing of GOD's Ministers, ch. 22. 19. Confusion of Sex, as a Man to wear Woman's Apparel, or a Woman Man's, ch. 22. 5. Detaining anything of another's which we find, ch. 21. 12, 13. All manner of Cruelty, even towards Brute Beasts, ch. 12. 16. All doubleness of Heart, Hanging between Two Religions, Figured unto us by the Garment of Linsie-VVoo'sie, ch. 22. 11, 12. All Violating of Virginity, ch. 22. 25. All Bearing of False VVitness, ch. 19. 16. All Employing of Evil-gotten Goods in the Service of God, as such as think they may be charitable with Money gotten by Theft, Usury, or VVhoredom, ch. 13. 18. The taking any Thing to gage whereby our Neighbour getshis Living ch. 26. 6. All Partiality, as to punish One for the Sins of Another, ch. 24. 16. All Security and Flattering of a Man's self in his own Sin, ch. 19. Ver. 10, 21.

Q If they did, or if we do offend in any of these Sins, how will God execute his Judgments upon us?

A. Without Respect of Persons.

Q What may we pretend for an Excuse, if we be found guilty in any of these Sins?

A. Nothing.

Q Why?

A. Because we are (as the Israelites were) Daily Admonished of them by the Ministers of GOD's Word, ch. 30. 11.

Q Did Moses never enter into the Land of Canaan?

A. No, only he had a Sight of it, and then Died.

Q What was the Reason?

A. His Sin of Distrust in GOD's Power, committed at the Waters of Meribah.

Q What may we learn generally by his whole Life?

A. Six Vertues for that One Vice before Remembered.

Q Which be they?

A. First, Boldness in his Calling, that feared not to speak to Pharaoh. Secondly, Meekness against Wrong, that was not Moved at any Despightful Words given by the Israelites. Thirdly, Patience against Travel, that did not only guide the Israelites in their Journies, but at all times Decided their Causes. Fourthly, Zeal to GOD's Glory, for the Advancement of Vertue, and Repressing of Vice. Fifthly, Love to his Brethren, to spend his Life for them, rather than they should miscarry. Sixthly, Faith in his End, not Envyng that he might not Enter into the Land of Promise, considering by Death he was Invested with a greater Inheritance, the Kingdom of Heaven.

JOSHUA.

JOSHUA.

— Quest. **W**HO succeeded Moses?

A. Joshua.

Q. By whose Appointment?

A. By GOD's

Q. What was his Charge?

A. Twofold, to keep the Law of God. and to bring Israel out of the Wilderness into Canaan.

Q. What special Vertues had he?

A. Three

Q. Which be they?

A. Faith, Wisdom, Courage, and such as all good Governours ought to have.

Q. How did he shew his Faith?

A. By Believing GOD's Promises.

Q. How his Wisdom?

A. In Governing Discreetly.

Q. How his Courage?

A. In Leading on the People, without dread of their Enemies.

— **Q.** How doth God here encourage the People?

A. Three Manner of Ways.

Q. Which be they?

A. First, in renewing his former Promise, and telling them they should divide the Land for Inheritance, *ch. 1. 6.* Secondly, in giving them a Captain Endued with the Spirit of Moses and able to be their Conductor, *ch. 1. 5.* And Thirdly, By Assuring them He would cast a Faintness of Heart upon their Enemies. *chap. 2. 11.*

Q. How were the People confirmed that Joshua had the Spirit of Moses?

A. By two Miracles that he did.

Q. What was the first?

A. His dividing the Waters of Jordan, and the whole Host passing over Dry-shod, *ch. 3. 13. 17.*

Q. What

Q. What is the second?

A. He caused the Sun and Moon to stand still in the Firmament, chap. 13. 13.

Q. How?

A. By Prayer.

Q. What learn you by that?

A. Two Things.

Q. Which be they?

A. The Effect of Prayer, and the Obedience of all Creatures for the Glorifying of God.

Q. How was God glorified by that Miracle?

A. Joshua by that Means had a longer Time of Day-light, for the vanquishing of God's Enemies.

Q. Were none of the Tribes placed on this side Jordan?

A. Yes.

Q. How many?

A. Two and a half.

Q. Which be they?

A. Reuben, Gad, and the Half Tribe of Manasseh.

Q. Did they sit down in Peace, and suffer their Brethren to go to War?

A. No, they shewed more Brotherly Love.

Q. What was that?

A. They left their Wives, Children and Cattel in the Possessions which were allotted them, and themselves Armed went foremost, and would take no Rest, 'till the Brethren, the Other Tribes, were likewise planted as well as they, chap. 7. 16.

Q. When they had passed over Jordan, how did Joshua shew himself thankful to God for so great a Miracle?

A. By setting up a Memorial of his Power.

Q. What was that?

A. Twelve Stones for the Twelve Tribes of Israel?

Q. For what Purpose did he so?

A. For

A For Two Causes.

Q Which be they?

A First, That such a Remembrance of God's Mighty Power might serve for a farther Condemnation to His Enemies: And, Secondly, that His Servants might the more Reverence Him, ch. 43. 10.

Q Which was the first City they went to Conquer?

A Jericho.

Q Did they rashly go and besiege it, as proudly presuming, that howsoever, or whatsoever they did, God would be with them?

A No, like Discreet Soldiers they used Three Things.

Q Which be they?

A Deliberation, Consultation, and Sanctification.

Q How Deliberation?

A They took Time.

Q How Consultation?

A Two Manner of Ways: They Sate in Counsel amongst themselves, and Submitted their Counsel to the Direction of GOD.

Q How Sanctification?

A Two Manner of Ways, by Prayer, and by Fasting.

Q When they had taken Counsel, what did they?

A Sent Spies to Know the State of their Enemies.

Q What Danger were they in?

A Of Death.

Q By whom?

A By the King.

Q Who saved their Lives?

A A Woman Harlot.

Q How?

A By Hiding them in the top of her House, when the King made Search for them.

Q What

Q. What moved her to do so?

A. The Fame which she heard of the Works of G O D.

Q. How did the Israelites requite this Kindness?

A. They Saved Her, her Father, Mother, Children, and all they had.

Q. Did they show this mercy of their own accord?

A. No, but by the Instinct of God's Spirit.

Q. What do we learn thereby?

A. That God wills not the Death of Sinners, if they repent.

Q. How was the City won?

A. The Walls fell down by the Power of God, and then Joshua entred, ch. 6. 20.

Q. How was the Israelites commanded to esteem of the City, and all that was in it?

A. As a thing Execrated and Accursed, ch. 6. 17.

Q. Was nothing reserved?

A. Yes, Silver, Gold, and the Vessels of Brass and Iron.

Q. What was to be done with them?

A. They were to be Consecrated to the Lord's Use, ch. 6. 19.

Q. How were they to be Consecrated?

A. By being Molten, and the Property of them altered.

Q. What Sin was here committed?

A. Theft.

Q. Who committed it?

A. Achan.

Q. How?

A. He kept a Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of Fifty Shekels Weight, which he had in his Tent; to serve for his own private Use, ch. 7. 11.

Q. What was their Fortune after the committing of this Sin?

C

A. Their

A. Their Good Success was turned into Bad; such is always the Fruits of Wickedness.

Q. How did that appear?

A. When Three Thousand Israelites were sent against Ai, the Inhabitants thereof put them to Flight, and slew Six and Thirty of them, ch. 7. 5.

Q. How were they cleared of this Sin?

A. By Destroying Achan, his Family, and all he had, ch. 7. 14.

Q. How did the Gibeonites purchase a League of Friendship with Joshua?

A. By Dissimulation.

Q. In what manner?

A. Coming unto him in Ragged Cloathes, and Old Shoes, as though they had worn out their Apparel by Journeying from some far Country.

Q. How did Joshua reward their Dissimulation?

A. He suffered them to live because of his Promise; but he condemned them for ever to be Drudges to the Congregation, to hew VVood, and draw Water, ch. 9. 11.

Q. How many Kingdoms did Joshua subdue?

A. Thirty and One.

Q. What Mercies did he shew in all his Victories?

A. None at all, he destroyed every Soul, ch. 10. 14.

Q. What moved him thereunto.

A. The Commandment of God.

Q. What is signified thereby?

A. That Wickedness must be quite Rooted out, where God means to be Served.

Q. Were the Israelites now in quiet Possession of Canaan?

A. They were, ch. 21. 14.

Q. What did they shew?

A. The full Performance of GOD's Promise.

Q. What Vertues do we learn from the Israelites after their Victories?

A. Two,

A. Two.

Q. Which be they?

A. Thanksgiving and Brotherly Unity.

Q. How were they thankful?

A. In Protesting to Serve and Obey God for His Benefits bestowed upon them, ch. 14.

Q. How did they shew Brotherly Unity?

A. In equal Division of their Portions, without Strife or Contention.

Q. How did Joshua die?

A. Like a Vertuous Man.

Q. How was that?

A. Rehearsing the Mercies of God, and Exhorting the People to Fear Him, ch. 24.

JUDGES.

Q. 1st. WHAT Governors had the People after Joshua?

A. Judges.

Q. Why were they called Judges?

A. Because they did Execute GOD's Judgments upon their Enemies.

Q. Had they many Enemies after the death of Joshua?

A. Yes.

Q. What was the Cause?

A. Their Sins.

Q. What was their general Sin?

A. Disobedience.

Q. How did that spread?

A. Into Three Branches.

Q. Which be they?

A. Vain Pity, Idolatry, and Ingratitude.

Q. How were they Vainly Pitiſul?

A. In making a League with the Canaanites, whom they ought to have caſt out, ch. 1.

Q. How were they Idolaters ?

A. In worshipping Idols, ch. 1. 12.

Q. How ungrateful ?

A. In being made Owners of Cities which they built not, and Vineyards which they planted not, they forgot to Glorify the Giver.

Q. What were the general punishments of their sins ?

A. As the Lord had said before, those People whom they saved, became Goads to their Sides, and Thorns in their Eyes.

Q. What is the Meaning of it ?

A. They continually vexed them with War.

Q. Wherefore did God suffer that ?

A. To Fit and Prove them, as he always will do such as he Loveth.

Q. Did the Lord then still Love them, considering how they had provoked him by their former Wickedness ?

A. He did.

Q. What doth that shew ?

A. The unspeakable Mercy of God towards his Church.

Q. What was the general Vertue that purchased his Mercy towards them.

A. Repentance ; they Cried, and he heard their Groaning, ch. 2. 18.

Q. Wherein was his Mercy exprest ?

A. In sending them Deliverers.

Q. How many were they ?

A. Sixteen.

Q. Rehearse them.

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abdon, Sampson, Eli and Samuel.

Q. What were the particular Sins of the Israelites ?

A. In Abimelech Three.

Q. Which be they ?

A. Ambition, Tyranny and Despair.

Q. How

J U D G E S.

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Q. How was he Ambitious?

A. He Usurp'd the Kingdom after his Father Gideon's Death, ch. 9. 2.

Q. How did Jotham his youngest Brother reprove him?

A. By the Example of Trees, wherein he shews that those of least Desert are always most Aspiring, ch. 9. 8.

Q. How was Abimelech Tyrannous?

A. In Murdring Seventy of his own Brothers, for the securing of his own Estate, ch. 9. 5.

Q. Wherein was he Desperate?

A. In causing his Page to kill him in his Extremity, ch. 9. 54.

Q. What was the Punishment of God laid upon him before this happened?

A. That as he had lived a strange Life, so God gave him his Deaths-Wound as strangely.

Q. What was that?

A. A Woman with a piece of a Millstone, almost knockt out his Brains.

Q. Where?

A. At the Tower Tebez, ch. 9. 53.

Q. What sin else reigned particularly in the People?

A. In Sampson Lust, in Jephtha Temerity or Rashness; in a Levite love of Vanity; in the Men of Benjamin, the Rape of a Woman, in the Ephraimites Envy.

Q. Towards whom was Sampson Lustful?

A. Towards Dalilah a wicked Woman, ch. 16. 4.

Q. How was he punished?

A. He lost God's excellent Gifts, and became a Slave to his Enemies, ch. 16, 19, 21.

Q. How was Jephtha Guilty?

A. In making a Rash Vow and performing it.

Q. How was he punished?

A. Through his own Folly he became Childless.

— Q. How was the Levite guilty?

A. In Forsaking the Service of GOD, to supply the VVanes of his Body.

Q. How was that?

A. He was content to serve in the Temple of Idols for Meat, Drink and Apparel, ch. 17. 10. 11.

Q. What was his Punishment?

A. He was taken Prisoner by the Men of Dan, ch. 18. 17.

Q. How was the Tribe of Benjamin Guilty?

A. For the Ravishing of a Levite's VVife.

Q. What was their Punishment?

A. All the other Tribes Rose up against them, Rased their City, and Slew all their Men, but Six Hundred that fled into the VVilderness, chap. 20. 46, 47.

— Q. How were the Ephraimites Envious?

A. They Repined at the Great Victory which Jephtha had obtained against the Ammonites.

Q. How were they punished?

A. Jephtha slew of them Forty and Two Thousand, ch. 12. 6.

Q. VVhat particular Vices were there in the People of other Nations?

A. In Adoni-bezek a Canaanite, Inhuman Cruelty, ch. 1. 7. In the Men of Succoth and Penuel, Churlish Behaviour towards Soldiers, ch. 1. 6. 8. Derision in the Philistines against Sampson.

Q. How was Adoni-bezek Cruel?

A. He did cut off the Thumbs of the Hands and Feet of Seventy Kings, and made them gather-Crums underneath his Table.

Q. What was his Punishment?

A. The Measure which he had Offered to Others, was laid upon himself; the Israelites when they took him, used him in the same manner, ch. 1. 7.

— Q. How were the Men of Succoth and Penuel Churlish to Soldiers?

A. In

A. In denying them Viſuals in their Extre-
mity.

Q. *What Soldiers were they thus unfriendly to?*

A. To Gideon and his Soldiers.

Q. *How did Gideon revenge himſelf upon them?*

A. He tore their Elders in Pieces with Thorns,
Overthrew the Tower of Penael, and Slew the
Men of the City, ch. 8. 16, 17.

Q. *How did the Philiftines deride Sampſon?*

A. They Uſed him as a Fool at their Feaſt,
to make them Laugh.

Q. *What did this their deriſion moreover include?*

A. Blaſphemy againſt GOD.

Q. *How was Sampſon revenged upon them?*

A. He pulled the Banquetting-Houſe upon
their Heads, ch. 16. 30.

Q. *What do we learn in this Book as touching
the Perſon of God?*

A. Two Things.

Q. *Which be they?*

A. Mercy and Omnipotency.

Q. *Wherein ſhewed he his Mercy?*

A. In Pardoning their Offence, though they
did Daily Offend him.

Q. *Wherein his Omnipotency?*

A. In Bringing Great Matters to Paſs by
Weak Means.

Q. *Which be they?*

A. Ehud being Lame of his Right Hand, Slew
King Eglon with a Dagger of a Cubit long;
Shamgar Slew Six Hundred Philiftines with an
Ox Goad: Jacl, a Woman, killed Siſera the
Chief Captain of King Jabin's Hoſt, with a
Hammer and Nail; Gideon, a Poor Threſher,
Overcame an Hoſt of Men with Broken Pot-
ſherds and Rams-Horns: Sampſon Slew Four
Thouſand Men with the Jaw-Bone of an Aſs.

Q. *What were the Acts of Eli and Samuel?*

A. They are ſet down in the Book of Samuel.

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R U T H.

Quest. **O**f whence was Ruth?

A. Of the Land of Moab.

Q. Of what Birth was she?

A. She was but Basely Born.

Q. What Vertues do we learn by her Example?

A. A constant Love of a Daughter-in-Law to her Husband's Mother.

Q. Who was her Husband?

A. Chilion, the Son of Elimelech, a Man of Judah.

Q. Wherein consisted the Love of Ruth to her Mother-in-Law?

A. In Two Things.

Q. Which be they?

A. In not Forfaking her Company; and Relieving her with most painful Labour, ch. 2. 18. and chap. 3. 17.

Q. What was her Mother-in-Law called?

A. Naomi, the Wife of Elimelech?

Q. How came it to pass that Chilion the Son of Elimelech, being an Hebrew, Married with Ruth a Moabite?

A. Elimelech his Wife and Sons, by Reason of a Famine that was in Judah, went to dwell among the Moabites, and so grew the Acquaintance, chap. 1. 1.

Q. How many Husbands had Ruth?

A. Two.

Q. Which was the last?

A. BOAZ, an Israelite.

Q. What Doctrine learn we by the Marriage of these two, considering the one was an Israelite, and the other a Stranger to the Children of God?

A. That

A. That by the coming of Christ, who vouchsafed in the Flesh to proceed from her Line, the Gentiles should be likewise called to his Salvation as well as the Jews.

I. S A M U E L.

Q. **H**ow many of the Judges remain unspeakable of? A. Two.

Q. Which be they?

A. Eli and Samuel.

Q. How many Sons had Eli?

A. Two.

Q. Which be they?

A. Hophni and Phineas.

Q. What Sin do we learn to beware of by the Example of Old Eli?

A. Too much Lenity towards our Children.

Q. Wherein did Eli shew too much Lenity to his Sons?

A. In not giving them Correction for their Faults.

Q. What were his Sons Faults?

A. Prophanation and Adultery.

Q. How did they Prophane?

A. In serving their own Appetites of the Sacrifices, before God was served, ch. 2. 15.

Q. How were they Adulterous?

A. In using the Company of such Women, as after their Travel, came to the Temple to be Purified, ch. 2. 22.

Q. Did not their Father Eli rebuke them for their Faults?

A. Yes, as many negligent Parents do now a-Days, told them it was not well done, and bad them do no more so, and so let them pass.

I. S A M U E L.

— Q. How did God punish the Father?

A. Two Manner of V Vays.

Q. VVhich be they?

A. First, He took His Office of Priesthood from him.

Q. How?

A. By Suffering the Ark to be taken away by the Philistines; and then, upon the News thereof, Eli broke his Neck, ch. 4. 18.

Q. How were his Sons punished?

A. VVith Sudden Death, both in one Day, ch. 4. 17.

Q. VVhat did the Philistines with the Ark?

A. They brought it to Ashdod, a chief City of theirs, and placed it in their Temple close by their Idol Dagon.

— Q. VVhat agreement was between the Idol and it?

A. As between God and the Devil, Light and Darknes; so that in the end the Idol fell down, and was broken in Pieces, ch. 5. 4.

Q. VVhat do we learn by that?

A. That when true Holiness comes in place, Superstition cannot stand.

Q. VVhat Sin was it, in the Philistines to take away the Ark of God?

A. Sacriledge.

Q. How were they plagued?

A. VVith Mortality and Death of the People, and with a grievous Sicknes called the Emerods, chap. 5. 12.

Q. VVhat did they do with it then?

A. They sent it back to Israel, with Gifts of Gold and Silver.

Q. VVhat were the Gifts?

A. Five Golden Mice, and Five Golden Emerods.

Q. VVho received it?

A. The Men of Bethshemesb.

Q. VVhat

Q. *What was their Sin in the Receipt thereof?*

A. CURIOSITY.

Q. *How?*

A. They would needs Open and Look into the A R K (which was Lawful for none to do but Aaron and his Sons) to See if the Philistines had Stolen away any of the Reliques.

Q. *How did God punish them for their Presumption?*

A. He Smote of those Men Fifty Thousand Threescore and Ten, chap. 6. 19.

Q. *What do we learn by this?*

A. Not to pry into the Secrets of God, farther than we have Commission.

Q. *How did Israel recover the Favour of God again?*

A. By Repentance.

Q. *By whose Counsel?*

A. By Samuel's.

Q. *Wherein did they shew Repentance?*

A. In Acknowledging their Sin, in Fasting and Lamenting, chap. 7. 6.

Q. *What was their Speed afterwards?*

A. Prosperous.

Q. *How?*

A. They slew the Philistines, recovered their Lost Cities, and Established Peace, ch. 7. 10. 14.

Q. *What Vertues do we note in Samuel?*

A. Diligence in his Calling towards Men, and Sincerity of Faith towards GOD.

Q. *How did he shew his Diligence towards Men?*

A. In Governing Justly.

Q. *How his Sincerity of Faith towards God?*

A. In truly Performing the Duty of a Priest and Prophet.

Q. *What Reason then had the People to mislike the Government of Judges, and crave a King?*

A. First

A. First, Because when *Samuel* Waxed Old, He Resigned his Authority to his Sons, and they were Extortioners, and took Bribes: And, Secondly, by Reason of the Mutability of Man's Nature, that for the most part affects Alteration and Change.

Q. Was God pleased with their Desires?

A. No.

Q. Why?

A. Because they thirsted for another kind of Government than he had Appointed them, and seemed to Prefer their own Opinion before His Wisdom.

Q. How did Samuel shew they had offended?

A. By Causing it to Thunder and Rain in Wheat-Harvest.

Q. How?

A. By his Prayer and Invocation, ch. 12. 13.

Q. What did the People then?

A. Repented.

Q. Was God merciful?

A. Yea, and Promised to be a Gracious God both to them and their King, upon Condition they would serve him! So ready is God always to Pardon Sinners, if they will turn unto Him, ch. 12. 19. 22.

Q. What is to be noted in the Life of Saul?

A. Two Things.

Q. Which be they?

A. His Vertues and his Vices.

Q. What are his Vertues?

A. He Fought the Battles of the LORD, and Overthrew his Enemies.

Q. Why was the Kingdom taken from him?

A. Because of his Vices.

Q. How many were his particular Vices?

A. Eleven.

Q. What was the first?

A. His Usurping upon the Priests Office, ch. 13. 9. 12.

Q. What was the second?

A. Ho

I. S A M U E L:

A. He Slew not *Agag* the King of the *Amalekites*, as GOD had commanded him, ch. 15. 3.

Q. When Samuel reprov'd him for his Fault, what was the third Sin he ran into?

A. Obstinacy.

Q. How?

A. He stood it to the Prophet's Face, that he had not Offended, ch. 15. 20.

Q. What was the fourth Offence?

A. Envy.

Q. How?

A. He Grudged at the Vertues and good Successes of *David*, ch. 18. 9.

Q. What was his fifth Offence?

A. Ingratitude.

Q. How?

A. He would have Slain *David* the very time that he delivered him (by his Musick) from the Torment of the Wicked Spirit, ch. 18. 11.

Q. What was his sixth Offence?

A. Inconstancy in his Word.

Q. How?

A. He Promised *David* his Daughter *Melah* in Marriage, and after gave her away to another, ch. 18. 17.

Q. What was his seventh Offence?

A. Treachery of Mind.

Q. How?

A. He would have Betrayed *David* to the Philistines, ch. 18. 22, &c.

Q. What was the Eighth Offence?

A. Murther.

Q. How?

A. He would have killed *David* in his Bed, ch. 19. 15.

Q. Who preserv'd him?

A. *Michal*, his Wife and the Daughter of *Saul*, ch. 19. 12.

Q. After what manner did she preserve him?

A. In

I. S A M U E L.

A. In letting him down through a Window when the House was searched.

Q. What do we learn by that?

A. The Duty of a faithful Wife towards a virtuous Husband, rather than to a wicked Father.

Q. What was the ninth Offence?

A. He would have killed his own Son Jonathan for excusing David, ch. 20. 33.

Q. What was his tenth Offence?

A. He slew the Lord's Priests, ch. 22. 18.

Q. What was his eleventh Offence?

A. He consulted with Witches, ch. 28. 8.

Q. How did God punish him for these Offences?

A. Five Manner of Ways.

Q. Which be they?

A. First, He took his Kingdom from him, and gave it to David, ch. 15. 28. Secondly, He deprived him of his Holy Spirit, and possessed him with a Fiend, ch. 16. 14. Thirdly, He gave his Enemies Victory over him, ch. 30. Fourthly, His own Sons were slain. Fifthly, he despaired, and slew himself, ch. 31.

Q. What was the reason that he persecuted David as he did?

A. His Jealousy over him, for that he knew he should Succeed him in the Kingdom.

Q. What did he shew in that?

A. Contempt against the Ordinance of God.

Q. Was David then chosen before the Death of Saul?

A. Long before.

Q. In his Election what do you observe?

A. That God in choosing his Ministers, hath not so much Respect to the Outward Gifts of the Body, as to the inward Graces of the Mind.

Q. How did that appear?

A. In choosing David the Youngest and Weakest of his Brothers, and refusing the rest of more Likely Aspect and Countenance, ch. 10.

Q. After David was chosen King, what were his Acts?

A. He

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A. He slew a Lyon, a Bear, and vanquished great Goliath.

Q. What do we understand by his prospering in Strength and Power?

A. That to a Vertuous Mind God will also give Vigour of Body.

Q. What did he figure by his Victory over Goliath?

A. The Victory of Christ over the Devil.

Q. What Vertues do we learn from David in the first Book of Samuel?

A. Three.

Q. Which be they?

A. Patience, Clemency, and Loyalty.

Q. Wherein did he shew Patience?

A. In quiet bearing Persecution.

Q. How manifold was his Persecution?

A. Twofold, first by Saul, and then by the Amalekites.

Q. How many ways did Saul persecute him?

A. Three Manner of Ways.

Q. Which be they?

A. 1st. By Bringing him in Danger of Death. 2dly. Of Famine. 3dly, By driving him into Exile.

Q. How many times was he in Danger of Death?

A. Six Times.

Q. Which be they?

A. First, In the Presence of Saul, when Saul threw his Spear at him: Secondly, In being sent by Saul to fetch a Hundred Fore-Skins of the Philistines: Thirdly, In his Chamber, when his Wife Michal delivered him: Fourthly, In Gath when he escaped from Achish, by counterfeiting Madness: Fifthly, When he was in the same Cave with Saul: Sixthly, When the Men of Ziglag would have Stoned him.

Q. How many times was he in danger of Famine?

A. Twice: First, when he did eat the Shewbread, ch. 21. 6. Secondly, When he sent to Nabal for Provision, ch. 35. 23.

Q. When

I. S A M U E L.

— Q. *Where lived he in Exile?*

A. First, in the Wilderness, and then among the Philistines.

Q. *Wherein did he shew his Clemency?*

A. In pardoning Nabal's Churlish Answer, when he had vowed his Ruin, ch. 15. 33.

Q. *At whose Entreaty did he Pardon him?*

A. At Abigail's, Nabal's Wife.

Q. *What do we learn by that?*

A. That many times the Follies of Men are excused by the Wisdom of their Wives.

Q. *How was he persecuted by the Amalekites?*

A. They took his Wives Abinoam and Abigail Prisoners.

— Q. *Who rescued them?*

A. David.

Q. *Where shewed he his Loyalty?*

A. Not only in refraining to lay Violent Hands upon Saul his Anointed Sovereign, though twice he were in his Power, and might have Slain him, but also in praying for his Welfare.

Q. *How often was Saul in his Power?*

A. Twice.

Q. *Where?*

A. Once in the Cave of the Rock of Engedi, and another time in the Wilderness of Zeph, near the Mountain of Hachilah, ch. 24. 4. and 26. 8.

Q. *What do we learn by this?*

A. That no Subject ought to lay Violent Hands upon his Prince be he never so wicked.

II. S A M U E L.

Qu. **W**HO was the first Offender David punished after he came to the Crown?

A. A Pick-thank and Counterfeit.

Q. *What?*

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Q. *What was he?*

A. An Amalckite.

Q. *What did he counterfeit?*

A. He told *David* he had slain *Saul*, ch. 1. 10.

Q. *How did he insinuate and pick a thank with David?*

A. He brought him the Crown that *Saul* wore upon his Head, and the Bracelet that he had upon his Arm, ch. 1. 10.

Q. *How did the King accept this News?*

A. He Rent his Clothes, VVept, and Fasted till Nighr.

Q. *What do we learn by that?*

A. The tender compassion of *David*, and so consequently, that ought to be in Christians for the hard Misfortune even of our Enemies, ch. 1. 17.

Q. *How did he reward the Counterfeit?*

A. As I wish all counterfeit Pick-thanks may be; instead of a Rich Reward which he hoped for, he frowned upon him, askt him how he durst shed the Blood of the Lord's Anointed, and commanded one of his Followers to kill him, ch. 1. 15.

Q. *How was the state of the Kingdom when David entred upon it?*

A. Like a tempestuous Sea.

Q. *What was the Reason?*

A. Civil Dissention.

Q. *Who raised it?*

A. *Ishbosheth*, the Son of *Saul*, whom *Abner* made King of *Israel*.

Q. *Did they make war upon David?*

A. They did.

Q. *How was that war ended?*

A. GOD gave *David* the Victory.

Q. *By what Means?*

A. 1st. By Force of Arms, ch. 2. 13. 2^{dly}, By Reason of a private quarrel between *Ishbosheth* and *Abner*, his chief Captain, ch. 3. 8.

Q. *Whither went Abner?*

A. He

II. S A M U E L.

A. He fled to David.

Q. What was his Welcome thither?

A. Joab, David's Chief Captain, slew him treacherously, because Abner before had slain Asahel, Joab's Brother, ch. 3. 27.

Q. Was David privy to this Act?

A. No, but greatly Lamented it, and Prayed to God to reward Joab according to his Desert, chap. 3. 37.

Q. What became of Ishbosheth?

A. After Abner left him, two of his own Servants (Baamath and Rechab) traiterously Slew him, and brought his Head to David, ch. 4. 8.

Q. How did David reward them?

A. As Villains should be, caused them to be Slain, had their Hands and Feet cut off, and after, hanged them up for an Example over the Pool in Hebron, ch. 4. 12.

Q. What do we learn by these Circumstances?

A. The good Hope of David's vertuous Government.

Q. What was the next Argument of his vertuous Government?

A. He did that which every good Prince ought to do.

Q. What was that?

A. Studied to Advance Religion.

Q. How?

A. In Bringing the Ark of God into the City, Dancing before It, to shew his Zeal and Gladness, and Purposing to Build a Temple to the Lord, where his Name might be called upon, ch. 6. 16.

Q. How did God accept of his Zeal and good Intent?

A. So well, as He gave him Dominion over many Nations, and Promised to Establish the Kingdom to his Posterity for ever, ch. 17. 12. and chap. 8.

Q. What

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Q. What did Michal when ſhe ſaw David her Husband dance before the Ark?

A. As the Wicked of our Time, laughed his Godly Zeal to Scorn, ch. 7. 15.

Q. After this how many times did David fall from God?

A. Thrice.

Q. In what manner?

A. Firſt, through Luſt; Secondly, through Murther; Laſt of all, through Preſumption.

Q. How did he offend through Luſt?

A. He knew the Wife of Uriah, ch. 11. 14.

Q. How through Murther?

A. He cauſed her Husband to be ſlain, chap. 11. 5.

Q. How through Preſumption?

A. He Numbred his People, and depended upon Victory by the Multitude of Men, and not the Power of God, ch. 24. 1.

Q. How did God plague him for his firſt two Sins?

A. He kindled Diſſention againſt him, both within his Houſe, and without.

Q. How within his Houſe?

A. Two Manner of Ways.

Q. Which be they?

A. Firſt, by the Means of a deadly Hate that Sprang up between his Sons.

Q. Which Sons?

A. Abſalom and Amnon.

Q. How?

A. Amnon deflowered Thamar, Abſalom's Siſter, for which Abſalom ſlew Amnon, ch. 13. 29.

Q. What was the ſecond Cauſe of Diſſention?

A. Abſalom conſpired againſt his Father's Crown and Dignity, ch. 15. 12.

Q. How did he practice to aſpire?

A. By ſtealing the Hearts of the People from his Father, by courteous and flattering Speeches.

Q. What

Q. *Who was his chief Counsellor?*

A. Achitophel.

Q. *What became of Achitophel?*

A. He Hanged himself, *ch. 17. 2.*

Q. *What became of Absalom?*

A. He likewise had an untimely Death.

Q. *In what Manner?*

A. As he fled before his Father's Army, Riding under an Oak, he was hanged by the Hair of the Head, and afterwards thrust through the Body with a Dart by *Joab, chap. 18. 9. 14.*

Q. *What may we learn by these Men's Overthrow?*

A. That Treason will always have a shameful End.

Q. *How was Diffention raised up against David without his own House?*

A. Two manner of Ways.

Q. *Which be they?*

A. First, by the Reproach a Base Subject of his, Vomited out against him; and then by the foreign Malice of the *Philistines, ch. 21.*

Q. *What was the Subject called that reviled him?*

A. *Shimei*, of the House of *Saul*.

Q. *How did he Revile him?*

A. He called him a Murtherer, and cast Stones and Dirt in his Face, *ch. 16. 7. 13.*

Q. *Did David endure it?*

A. Yes, (as he did all his former Troubles) with Patience, commanding his Men of War not to touch *Shimei*: For, said he, my Son which came out of my own Bowels, sought my Life; then how much more may this *Benjamite* do it. Suffer him to Curse, for the Lord hath bidden him, *ch. 16. 21.*

Q. *What Vertue did shine in David besides his Patience?*

A. Gratitude and Continency.

Q. *Wherein did he shew himself Grateful?*

A. In

A. In giving all the Land of *Saul* to *Mephibosheth* his Friend *Jonathan's* Son, *ch.* 9. 9.

Q. Wherein was he content?

A. In refusing (being very faint through Thirst) to drink of the Water which Men had hazarded their Lives to fetch him, *ch.* 23. 17.

Q. How was David Plagued for his Presumption?

A. God offered him the Choice of three Plagues.

Q. Which be they?

A. Either to have Seven Years Famine, or to Fly Three Months before his Enemies, or to have Three Days Pestilence in the Land, *ch.* 24. 13.

Q. Which did David Chuse?

A. Three Days Pestilence.

Q. What was his Reason?

A. Because he had rather fall into the Hands of God than Man; for God will be Merciful when Men are Pitiless.

Q. How many of his People died of the Pestilence?

A. Threescore and Ten Thousand, *ch.* 24. 25.

Q. In all the Troubles of David did God send no Friend to Comfort him?

A. Yes, God is a God of Mercy, and as he doth Promise, even so he will Perform; at all times of his Distress he raised him some Friends or other.

Q. Which be they?

A. Before *Saul* died, *Jonathan*, *Michael*, *Abimelech* the Priest, Four Hundred Men that came to his Aid in the Wilderness, *Abigail*, *Rich Nabal's* Wife, that brought him Provision, and *Achish* King of *Gath*, that gave him a City, called *Ziglag* to dwell in.

Q. After *Saul's* Death, in the time of his Persecution, who were his Friends?

A. Beside

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A. Beside many other of his Subjects that stuck unto him, *Hushai* shewed himself a Special Friend, in Overthrowing the Counsel of *Achitophel*, whereby the Rebellion of his Son *Absalom* was cut off, ch. 16. And Old *Barzillai* that Succoured him when he fled from his Son, ch. 19. 32.

Q. Notwithstanding the manifold troubles David had, did he at last find Rest?

A. Yes, and died in Peace.

Q. What doth his troublesome Life and quiet Death figure to us?

A. The Race of the Chief King of Heaven and Earth, Christ Jesus, who according to the Flesh was Persecuted on every Side (as David was) with Outward and Inward Enemies, as well in his Own Person as in his Members, but at last Overcame all, and gave his Church Perpetual Victory, His Name be Praised.

K I N G S, A N D C H R O N I C L E S.

Quest. **W**HO succeeded David?

A. His Son Solomon.

Q. What was the first thing he asked of God?

A. Wisdom, and God gave it him, ch. 3. 11.

Q. What did he shew therein?

A. That Wisdom Beautifieth a Prince or Ruler, more than either Wealth or Honour.

Q. What was the first Sin he punished?

A. Rebel-

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A. Rebellion in *Adonijah*, ch. 2. 25.

Q. *What was the second?*

A. Murther.

Q. *In whom?*

A. In *Jotham*, for the Death of *Abner* and *Amasa*, although he fled to the Altar for Refuge.

Q. *What doth that signify?*

A. That no Man ought to shelter an Homicide, ch. 2. 34.

Q. *What was Solomon's Estate?*

A. Peaceful, and full of Pomp.

Q. *How came it to pass?*

A. By the Gift of GOD.

Q. *Wherefore?*

A. Because he Asked Wisdom first, and above all things (when GOD put him to his Choice) therefore he had not only Wisdom given, but all Things else.

Q. *How did he shew himself thankful?*

A. In employing his Wealth and Wisdom to the Glory of GOD.

Q. *How was that?*

A. He Judged justly, and Built a most Sumptuous Temple to the Name of the Lord.

Q. *Wherein consisted the Magnificence of Solomon?*

A. In these Things: He Ruled all the Kingdoms from the River *Euphrates*, unto the Land of the *Philistines*, and the Borders of *Egypt*, ch. 4. 21. His Viſuals for One Day were Thirty Measures of Fine Flower, and Threescore Measures of Meal, ch. 4. 22. Ten fat Oxen, and Twenty Oxen of the Pasture; an Hundred Sheep, besides Harts, Bucks, Bugles, and Fat Fowl, ch. 4. 13. He had Forty Thousand Stalls of Horses for his Chariots, and Twelve Thousand Horsemen, ch. 4. 26. Gold and Silver was as plentiful as Stones, ch. 13. 27. He had Seven Hundred Wives, and Three Hundred Concubines,

bines, ch. 11. 13. Besides all this, he had Wisdom more than any Man living.

— Q. *Yet in the end, notwithstanding he had his Heart's desire in these and all things else, what was his Opinion of this world's Felicity?*

A. That all is Vanity and Vexation of Spirit.

Q. *Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery and Idolatry, ch. 11. 5.

Q. *What do we learn by that?*

A. That how Absolute soever we are for Honour, Wisdom, or Riches; yet we may fall as Solomon did.

— Q. *How was Solomon punished for his Sin?*

A. God raised up Enemies against him, and after his Death divided the Kingdom, leaving the least Part to his Son.

Q. *Why did not God quite extinguish his Race, considering his Sin?*

A. Because of the Promise which he made to his Servant David, 1 King 11. 34.

Q. *Who succeeded Solomon?*

A. His Son Rehoboam.

Q. *How many Tribes had he under his dominion?*

A. Two, Judah and Benjamin.

Q. *Who ruled over Israel?*

A. Jeroboam, a Servant to King Solomon.

Q. *How many Tribes were under him?*

A. Ten, ch. 11. 31.

Q. *What Vices do we learn to shun by the Lives of the Kings of Israel and Judah?*

A. Not to corrupt Religion to serve our turns.

— Q. *By whose Example?*

A. By

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A. By the Example of Jeroboam, King of Israel, ch. 12. 28.

Q. What else?

A. Not to lay Violent Hands upon GOD's Ministers.

Q. By the Example of whom?

A. Of Jeroboam, ch. 13. 4.

Q. How did God punish him?

A. As he thrust out his Hand to strike the Prophet of the Lord, his Hand withered, and he could not pluck it back again, chap. 13. 4.

Q. What else?

A. Not to Conspire against the King.

Q. By the Example of whom?

A. Of Zimri, that slew Elah King of Israel, being Drunk in Tirzah, and afterwards sate upon the Throne, 1 Kings 16. 10.

Q. What was the end of Zimri?

A. He Reigned but seven Days, and being Besieged in Tirzah, and finding no way to escape, burnt the King's Palace and himself in it, ch. 16. 18.

Q. What else?

A. Not wrongfully to desire our Neighbours Goods.

Q. By the Example of whom?

A. Of Ahab King of Israel.

Q. What else?

A. Not to shed our Neighbours Blood, to be made Owner of his Goods.

Q. By the Example of whom?

A. Of Ahab and Jezebel, who by the practice of False VVitness, put Naboth to Death, and took his Vineyard, ch. 21. 13.

Q. How were they punished?

A. Ahab was slain at Ramoth-Gilead, and Jezebel was thrown out of her Chamber-window, and dashed in Pieces, ch. 22. 34. and 2 Kings 9 33.

D

Q. What

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Q. *What else?*

A. Not to hate the Preachers of God, because they grate upon our Galled Consciences.

Q. *By the Example of whom?*

A. Of Ahab, chap. 22. 8.

Q. *What else?*

A. Not to be Coverous

Q. *By the Example of whom?*

A. Of Gehazi, that took Money, Garments, Sheep, Oxen, and other things where he should not.

Q. *What was his Punishment?*

A. He was plagued with a Leprosie, 2 Kings

5. 27.

Q. *What else?*

A. Not to take Counsel of Spirits in time of Sickness, or any other Extremity.

Q. *By the Example of whom?*

A. Of Ahaziah, who having taken a Fall through the Lattice of a Window, sent his Servants to Bialz-bub to know if he should recover or no, 2 Kings 1. 2.

Q. *How did God punish him for that Sin?*

A. He suffered him to pine upon his Bed for Want of Help, 2 Kings 1. 4.

Q. *What else?*

A. Not to blaspheme the Name of GOD.

Q. *By the Example of whom?*

A. Of Sennacherib the Assyrian.

Q. *How was he punished?*

A. God slew of his Soldiers an hundred four-score and five thousand Men; and when he returned into his Countrey, his own Sons murdered him in the Temple of his Idol-Gods, 2 Kings 19. 35. 37.

Q. *What else?*

A. Not to deride God's Ministers.

Q. *By the Example of whom?*

A. Of the Children of Bethel, that called Elisha Bald Pate, 2 Kings 2. 24.

Q. How were they punished?

A. Two Bears came out of the Forrest, and tore them in Pieces.

Q. What else?

A. Not to be Vain-Glorious.

Q. By the Example of whom?

A. Of Hezekiah, that in Pride shewed all his Wealth to the Ambassadors of Babel.

Q. How was he punished?

A. God gave all that Wealth afterwards into the Hands of the King of Babel for a Prey, 2 Kings 20. 17, 18.

Q. What else?

A. Not to mock or jest at the Preaching of the Word of God.

Q. By the Example of whom?

A. Of Zedekiah and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their Destruction, 2 Chron. 36. 16.

Q. What was their Punishment?

A. Zedekiah himself for despising the Light of the Soul, lost the Sight of his Body, his Eyes were pulled out, his Sons were slain before him, and he and the People carried into Captivity to Babylon.

Q. What Vertues do we learn by the Lives of the Kings of Israel and Judah?

A. To have a sure Confidence in the Providence of God.

Q. By the Example of whom?

A. Of Elijah the Prophet, to whom in time of Famine, God sent Meat by the RAVENS, 1 Kings 19. 6.

Q. What else?

A. To be Charitable to the Distressed.

Q. *By the Example of whom?*

A. Of the VVidow of *Sarepta*, whose Oyl and Meal, the more she spent, the more she had, for her kindness shewed to *Elijah*, 1 Kings 17. 16.

Q. *What else?*

A. To be Zealous in Prayer.

Q. *By the Example of whom?*

A. Of *Elijah*, who in time of great Drought called faithfully upon the Lord, and he poured down Rain upon the Earth, 1 Kings 18. 45.

Q. *How many be the Degrees by which Prayer ascends into Heaven?*

A. Six.

Q. *Which be they?*

A. First, Humility, in shewing Reverence with the Members of the Body, as Kneeling, &c. Secondly, Devotion, in having our Minds on nothing else when we Pray. Thirdly, Faith, in believing to obtain that we pray for. Fourthly, Integrity of Heart, not to ask any thing but that is just. Fifthly, In Conversation of Life, that our Manners answer our Devotion. Sixthly, Perseverance, that is never to faint, or be wearied of so good an Exercise.

Q. *What learn we hence?*

A. Not to doubt of our Resurrection.

Q. *By the Example of whom?*

A. Of *Elijah*, that was taken Body and Soul up into Heaven, 2 Kings 2. 11.

Q. *What else?*

A. To be faithful.

Q. *Why?*

A. Because where Faith is, nothing seems impossible.

Q. *By the Example of whom?*

A. Of *Elijah*, that raised the Dead to Life, Cured *Naaman* the Leper, and made Iron to Swim upon the VVaters, 2 Kings 4. 35. and ch. 6. 6.

Q. *What*

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Q. *What else?*

A. Not to Distrust the Omnipotency of God.

Q. *By the Example of whom?*

A. Of the Destruction that fell upon the Arimites that lay before Samaria, without any Stroke of Men's Hand, 2 Kings 7. 6. 7.

Q. *What else?*

A. To assure our selves of God's Help, how soever we are forsaken of Men.

Q. *Why?*

A. Because Millions of Angels Encamp about the Faithful, 2 Kings 6. 17.

Q. *What else?*

A. To advance true Religion.

Q. *By the Example of whom?*

A. Of Josiah King of Judah, that put down Idolatry, and commanded the Law of God to be Read in the Temple, 2 Kings 23. 2.

Q. *What else?*

A. Not to spare our own Parents in Case of Religion.

Q. *By the Example of whom?*

A. Of Aha King of Judah, that Deposed his own Mother for Idolatry, 2 Chron. 15. 16.

Q. *What else?*

A. To provide Living for the Ministers of God.

Q. *By the Example of whom?*

A. Of Hezekiah King of Judah, that Commanded the Tythes of Corn, Vine, Oyl, and Honey to be brought to the Priest, 2 Chron. 31. 4, 5.

Q. *What else?*

A. Not to Doubt of Forgiveness, if we Repent.

Q. *By the Example of whom?*

A. Of Manasseh King of Judah, whom upon his hearty Repentance, God delivered out of Captivity, 2 Chron. 33. 13.

E Z R A.

Quest. **W**HO wrote this Book?

A. Ezra

Q. Of what Nation was he?

A. A Jew, of the Family of Aaron?

Q. How many things do we generally learn out of this Book?

A. Four.

Q. What is the first?

A. The Truth of God's Mercy.

Q. How?

A. In that, according to his Promise, after Seventy Years were expired, he delivered his People out of Captivity.

Q. By the Favour of whom?

A. Of Cyrus, King of Persia, ch. 1.

Q. Who brought them home?

A. Zerubbabel and Ezra, ch. 1. and ch. 7.

Q. What is the second thing we learn out of this Book?

A. The Thankfulness which ought to be in us for God's Benefits, as was in the Israelites, after their Return, ch. 7. 27.

Q. What is the third?

A. The Care that we ought to have to Establish true Religion, by the Example of the Israelites, that never ceased till they had Built the Temple of the Lord, and Published his Laws, ch. 6. 15, 16.

Q. What is the fourth?

A. When we are once Planted in Peace, and have the use of true Religion, to Labour, as the Israelites did, for the Preservation of Human Society, by seeing good Laws Executed, chap. 10.

NEHEMIAH.

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Q1. **W**HAT was Nehemiah?

A. A Jew, and in great Favour with Darius.

A. What was his Disposition?

Q. He feared God, and desired the Good of his Country.

Q. How did that appear?

A. First, by his daily Prayer; next by the Lamentation he made for the Misery of his Country-Men, chap. 14. and lastly, by obtaining Means to help them.

Q. He did not then (as many will in these our Days) say, God help, only, and so forget the Misery of their Brethren, but he Laboured to give them Succour?

A. He did.

Q. In what manner?

A. He procured a License of the King, to get Provision for the repairing of Jerusalem, chap. 2. 8.

Q. Who hindered him in his work?

A. Sanballat the Horonite, and Tobijah the Ammonite,

Q. For what Cause?

A. Upon Malice.

Q. What do we learn thereby?

A. That the Devil and his Instruments still lie in wait to hinder Vertuous Exercises.

Q. How did they hinder the Jews?

A. By Raising War upon them.

Q. Did the Jews then leave off their Enterprise?

Do not leave off their Enterprise.

A. No, they laboured with one Hand, and held the Sword in the other, ch. 4. 17.

Q. What doth their Diligence teach us?

A. In Repairing the new Jerusalem of our Souls, as they did the old Jerusalem of their Earthly Habitation; to practice the Deeds of Charity with one Hand, and in the other to hold the Shield of Faith, to keep off the Assaults of the Devil, and his Instruments.

Q. What did Nehemiah repair in Jerusalem?

A. The Walls of the Broken Buildings.

Q. What else?

A. Decayed Religion, and Corruption of Manners, ch. 13.

E S T H E R.

Quest. **W**HAT was Esther?

A. A Poor Maid.

Q. How was she advanced?

A. To be the Wife of a King.

Q. By what Means?

A. By the Providence of God, and her own Vertue?

Q. To what End?

A. To Protect the Jews Her Country-Men.

Q. What Vices do we learn to shun by the Contents of this Book?

A. Not to Feast in Ostentation of our Riches.

Q. By the Example of whom?

A. Of *Ahasuerus* King of Persia and Media, that made a Feast for an hundred and fourscore Days, ch. 4. 1.

Q. What else?

A. The

A The Disobedience of Wives to their Husbands.

Q By the Example of whom?

A Of *Vashti* *Ahasuerus's* Queen, that refused to come to him when he sent for her.

Q What was her Punishment?

A She was Banished out of the King's Company for ever.

Q What do we learn else?

A Not to buy Sin with the price of Money.

Q By the Example of whom?

A Of *Haman*, who would give the King Ten Thousand Talents of Silver, to have the Jews Destroyed ch. 3. 5.

Q What else?

A Not to harbour Pride and Contempt in our Hearts?

Q By the Example of whom?

A Of Proud *Haman*, that wished the Death of every one that did not Salute him.

Q What was his Punishment?

A He was Hanged himself upon the Gallows that he had made for another Man, ch. 7. 10.

Q What Vertues do we learn out of this Book?

A To observe Temperance in our Feasting.

Q By the Example of whom?

A Of King *Ahasuerus*, that Commanded (during his Feast) no Man should be compelled to drink more than what he pleased, ch. 1. 8.

Q May not Christians be ashamed of this?

A Yes.

Q Shew me the Reason.

A Because he that was a Heathen, thought it a Sin to Carouse; but we that know God, make no Conscience to be Drunk.

Q What Vertues do we learn else?

A The Love of a Woman unto her Country-Men.

Q. By the Example of whom?

A. Of Esther, that made void a Decree purchased by Haman, for the Destruction of all the Jews in Persia, ch. 8. 11.

J O B.

Quest. **W**HAT Learn we in General out of this Book of Job?

A. Five Things.

Q. Which be they?

A. First, Uprightness of Life, in these Words, *And Job was an Upright and Just Man*, ch. 1. 1. Secondly, Patience in Affliction; *Shall we receive Good at the Hands of the Lord, and not Evil?* ch. 2. 10. Thirdly, Mutability of the VVorld in these VVords, *Such Things as my Soul abhorred to touch, (as Sorrows) are my Meat*, ch. 6. 7. Fourthly, The Envy of the Devil in these VVords, *Touch that he hath, and see if he will not Blaspheme thee to thy Face*, ch. 1. 11. Fifthly, The Mercy of God, in these VVords, *He maketh the Wound, and bindeth it up*, ch. 5. 18.

Q. Wherein consisteth his Uprightness?

A. Three Things.

Q. Which be they?

A. In Holiness towards God, in Uprightness towards the VVorld, and in Sobriety towards Himself.

Q. In Holiness how?

A. He did Offer Burnt-Offerings for himself, and for his Children, ch. 1. 5.

Q. In Righteousness how?

A. He was the Eyes to the Blind, ch. 29. 15. The Feet to the Lame, ch. 29. 15. He Fed the Hungry, ch. 31. 17. He Cloathed the Naked, ch. 31. 19. He stood with the Widow and Fatherless, c 31, 16, 21.

He

He harboured the Stranger, 19. 31. 32. He Judged justly, ch. 29. 14.

Q. In Sobriety how?

A. His Heart was not infected with Lust, ch. 21. 7. Nor did his Feet walk in Deceit, ch. 31. 5. Nor made he his Gold his Hope, ch. 31. 24. Nor did his Mouth Kiss his Hand, (that is) he was not Vain-glorious, ch. 31. 27.

Q. Wherein consisted his Patience?

A. In bearing with the Mutability and Change of his Estate.

Q. Wherein consisted the Change of his Estate?

A. In Five Things.

Q. Which be they?

A. First, He lost his Children and his VVealth, ch. 1. Secondly, His Body became Leprous, c. 2. 7. Thirdly, His Friends upbraided him, c. 4. 5. Fourthly, His VVife forsook him, ch. 19. 17. Fifthly, His own Servants despised him, ch. 19. 15.

Q. Wherein consisted the Envy of the Devil?

A. In tempting him many VVays, before he would be satisfied of his Constancy.

Q. Wherein consisted the Mercy of God?

A. In this, That as he did Smite, so he did Heal; as he did Punish, so he did Preserve; as he did Take away, so he did Restore.

Q. How was Job Restored?

A. Double the VVealth he had before, ch. 42. 10.

Q. What do we learn by that?

A. That God's Mercy is greater than his Judgment.

Q. What have we when we come into this World?

A. Nothing.

Q. What shall we have when we depart?

A. As much, ch. 1. 21.

Q. What shall he reap that soweth Iniquity?

A. The same, ch. 4. 8.

— Q. Can any Man say to himself, I am Righteous

A. No, not the Angels in Heaven, ch. 4. 18.

Q. What is Man born to by Nature?

A. To Travel, as naturally as it is for the Sparks to fly upwards, ch. 5. 17.

Q. To what may we compare feigned Friends?

A. To a River, that in Summer is Dry, in Winter Frozen, ch. 6. 15.

Q. To how many things may we liken the vanishing Frailty of Man's Age?

A. To Six Things.

Q. Which be they?

A. First, To the Vanishing of a Cloud, c. 7. 9. Secondly, To the swiftness of a Weaver's Shuttle, ch. 7. 6. Thirdly, To a Shadow, c. 8. 9. Fourthly, To the hasty Speed of a Post, ch. 9. 25. Fifthly, To the Sailing of a Ship and the Flight of an Eagle, ch. 9. 26. Sixthly, To a Flower that shoots forth in the Morning, and is withered by the Night, ch. 14. 2.

— Q. What shall devour the House of Briber?

A. Fire.

Q. May a Man Boast of the greatness of his Birth?

A. No.

Q. Why?

A. Because Corruption is our Mother, and the Worms our Sisters and Brothers, ch. 17. 14.

Q. Though we dye, what Hope doth Job give us?

A. That we shall Rise again, and see God in our Flesh, ch. 1. 26.

Q. Of what continuance is the Joy of the wicked?

A. For a Moment, ch. 19. 5.

Q. What may we think when we see the wicked Flourish?

A. That they are kept for the Day of Destruction, ch. 21. 30.

Q. How comes Wisdom unto Men?

A. Neither by Age nor Authority, ch. 33. 9.

Q. How then?

A. By

PSALMS.

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A. By the Gift of God.

Q. *What is God?*

A. Incomprehensible for Power, Justice, and Providence, ch. 38. and ch. 39.

PSALMS.

Quest. **W**hat is the general Doctrine of the Psalms.

A. Prayer and Thanksgiving; Prayer, that God would continue his Favour towards us; Thanksgiving, for his Benefits received.

Q. *What Man is Blessed?*

A. He that contemneth not God's Word, but meditateth upon his Law.

Q. *What is he like?*

A. A Tree planted by the Waters Side.

Q. *What Man is Cursed?*

A. He that sitteth in the Seat with the Scorners of God's Word.

Q. *What is he like?*

A. Chaff scattered before the Wind.

Q. *Who Conspire against God, and his Anointed?*

A. The Heathen and Wicked-doers.

Q. *What is the End of their Conspiracy?*

A. Derision before God, Psal. 2. 4.

Q. *In time of Trouble, in whom must we trust?*

A. In the Lord.

Q. *Why?*

A. Because he will deliver us, Psalm 3. 3.

Q. *Who turns the Glory of God into Shame?*

A. Lovers of Vanity and Lies. Psalm 4. 2.

Q. *What is a Persecutor of God's People compared unto?*

A. A Lion.

Q. *Why?*

A. Be-

A. Because like a Lion he will tear in Pieces and Devour, Psalm 7. 2.

Q. If the Wicked seek to obscure the Glory of God, how will he reveal his Praise?

A. Even by the Mouths of Babes and Sucklings, Psalm, 8. 2.

Q. How will the Lord Judge the World?

A. In Righteousness, Psalm 9. 8.

Q. Are the Poor despised in God's Sight?

A. No, He is their Refuge, Psalm 9. 9.

Q. What is the Practice of the Worldly Man?

A. Fraud, Rapine, and Tyranny, Psal. 10.

Q. What is his Reward?

A. Fire, Brimstone and stormy Tempests.

Q. How many are the Righteous?

A. In Earth none; there is not one death Good, no not one, Psalm 14. 1.

Q. Who shall dwell upon God's Holy Hill?

A. He that speaketh Truth, and Slanders not his Neighbour, and gives not his Money to Uffury, Psalm 16. 3, 5.

Q. Of what did David Prophecy?

A. Of Christ.

Q. Wherein?

A. In these Words; Thou wilt not leave my Soul in the Grave, nor suffer thy Holy One to see Corruption, Psalm 16. 10.

Q. What is true Felicity?

A. The Fruition of Christ Jesus Face to Face in Righteousness, Psalm 17. 15.

Q. How do the Godly affect the Word of God, and the Knowledge of it?

A. More than Gold, than much Fine Go'd, and more than Honey, or the Honey comb, Psal. 19. 10.

Q. In what do the Men of the World put their Trust?

A. In the Things of the World, some in Chariots, and some in Horse-men, Psal. 20. 7.

Q. In

Q. In whom do the Children of God place their Hope and Confidence?

A. In God: We will remember the Name of the Lord our God, Psalm 20. 7.

Q. What Success have the former?

A. They are brought down and fallen.

Q. And what the latter?

A. They are risen and stand upright.

Psalm 20. 8.

Q. Whom will the Lord teach in his Ways?

A. The humble Heart, Psalm 25. 9.

Q. How doth the Lord love us?

A. More than Father or Mother; for when they forsake us, he will take us up, Psalm 17. 10.

Q. What is it that upholds the Righteous, and keeps them from falling down, and fainting?

A. Faith in God, and hope to see the Goodness of the Lord in the Land of the Living, Ps. 27. 13.

Q. He will not then be angry for ever?

A. No, his Anger endureth but a while; and though Sorrow be this Night, we shall have Joy to Morrow, Psalm 30. 5.

Q. What must we do when we have sinned?

A. Confess our Wickedness, though it be against our selves.

Q. What follows?

A. A Forgiveness, Psalm 32. 5.

Q. Is it enough to eschew Evil?

A. No.

Q. What then?

A. We must likewise do that which is Good, Psalm 34. 14.

Q. Doth David Curse his Enemies and Pray for their Confusion?

A. He doth very often, Psalm 35. 4.

Q. May we do so to ours?

A. We may not; we are commanded to Bless them, to Pray for them and to do them Good.

Q. Was

Q. Was this then any sinful Passion in David that he so often breaks out into?

A. Nothing less; the Prophet had not Commission only, but was commanded from the Spirit of God to Curse his Enemies.

Q. May the wicked prosper?

A. Like a green Tree, but they shall quickly wither, Psalm 37. 35, 36.

Q. May the Righteous be miserable?

A. Yes, but their Inheritance shall be perpetual, Psalm 37. 18.

Q. Were never any of God's Children Beggars?

A. Yes, no doubt, many, Elias, Lazarus, &c.

Q. Why doth David profess, that he never saw the Righteous forsaken, nor their Seed begging their Bread?

A. It must either be taken of the Prophets Experiment, that himself never saw it; or else the Word Forsaken, is the limitation of the Sentence; thus, I never saw the Righteous so Begging their Bread, that they were utterly and finally Forsaken.

Q. Doth not God know all our Miseries and Afflictions?

A. He doth; nothing is hid from him.

Q. What then needs David, or need we so fully to open to him our woe and wretchedness, Ps 31.

A. God suffers himself, as it were, to be moved by the Earnestness and Importunity of our Prayers, commending this to us as the only Means to compass what we stand in need of from him.

Q. How was the Psalmist affected with his Sin?

A. The Number of them being more than the Hairs of his Head, did so Oppress him, that he could not look up to God's Mercy; his Heart failed him.

Q. Is his the Condition of every true Believer?

A. It is, to be often dejected and affrighted,
dis-

disquieted, nay, cast down, by reason of the Weight and Number of their Sins.

Q. Had the Prophet the undoubted Faith of the Resurrection?

A. He had; witness himself, God will redeem my Soul from the Power of the Grave, for he shall receive me, Ps. 49. 15.

Q. What is the Sacrifice that God delights in?

A. A broken Spirit, a broken and a contrite Heart.

Q. Is this sure of God's Acceptance?

A. It is, God will not despise it, Ps. 51. 17.

Q. What is the Property of natural Men?

A. Foolishly to persuade themselves, that there is no God, or one that considers them.

Q. What follows from hence?

A. They go back, and become wholly unclean, not one of them doth good, Ps. 53.

Q. What was a special Fruit of the Psalmist's Faith?

A. Fearlessness of Men: In God have I put my Trust, I will not fear what Man can do unto me, Ps. 56. 11.

Q. What is the Vanity of rich Men?

A. They heap up Wealth, but know not who shall enjoy it, Ps. 39. 6.

Q. When the Oppressed mourn what doth God?

A. He gathers their Tears in a Bottle, and keeps a Register of their VVrongs, Ps. 56. 8.

Q. To what End?

A. To pour so much Vengeance upon the Oppressors Heads.

Q. What Encouragement have we to rely on God?

A. The Experience of his former Goodness, Ps. 61. 3.

Q. How doth God find the true Disposition of His People?

A. By Tryal.

Q. How doth he try them?

A. As

A. As Silver is tried in the Fire of Affliction,
Ps. 66. 10.

Q. In the Sea of this Life, what Hope have we
to save us from drowning?

A. A Rock.

Q. What is that Rock?

A. Christ, Ps. 72. 5. 71. 3.

Q. Why are Magistrates called Gods?

A. Because they supply the place of God for
the Administration of Justice.

Q. How do they prove to be no Gods?

A. In that they die like men, Ps. 82. 6, 7.

Q. Hath God made an election of those that shall
be saved?

A. Yes.

Q. When?

A. Before the Foundations of the Earth were
laid, Ps. 90. 2.

Q. Why are the Righteous compared to a Palm-
tree?

A. Because as the VVood of that is sweet, so
ought they to be sweet VVood for the Building
of God's Church; as the Leaves of it are green,
so ought their VVorks always to be vertuous;
as the Fruit of it is lasting, so their good Deeds
ought to be without ceasing.

Q. How is God made visible to our mortal Eyes?

A. By his Creatures; the Light is his Cloth-
ing, he moves upon the VVings of the VVind,
his Messengers are Flames of Fire, his Throne is
Heaven, and his Footstool is the Earth.

Q. Why doth not the Sea overflow the Earth?

A. Because God hath set its Bounds, which
it shall not overpass, Psal. 140. 9.

Q. What is the best Service of Flatterers?

A. They reward Evil for Good, and Hatred
for Friendship, Ps. 109. 5.

Q. VVhat is the Inconvenience of an evil Tongue?

A. It woundeth like the sharp Arrows of a
mighty

mighty Man, and burneth like Coals of Juniper,
Ps. 120. 4.

Q. How is God to be praised?

A. With the whole Heart, Ps. 9. 1.

Q. How is it to be prayed unto?

A. Not with feigned Lips.

Q. Who is our best Guide?

A. The Spirit of GOD.

Q. Whither doth the Spirit lead us?

A. To the Land of Righteousness, Ps. 143. 10.

Q. What is the Lord to them that trust in him?

A. A Fortress, a Bulwark, and a Shield, Ps.
144. 2.

THE
PROVERBS
OF
SOLOMON.

Quest. **W**hat is a Proverb?

A. A Short Saying, including
much Mater.

Q. What doth it teach?

A. Wisdom and Understanding.

Q. What is the beginning of Wisdom?

A. The Fear of the Lord, ch. 1. 7.

Q. Who embraceth Instruction?

A. The Wise.

Q. Who refuseth it?

A. The Fool, ver. 7.

Q. How doth wisdom adorn?

A. Like a chain of Gold about the Neck. v. 9.

Q. When

- Q. *When Sinners entice us, what must we do?*
 A. Not give Consent, ver. 10.
 Q. *How are Sinners disposed?*
 A. Their Feet are swift to Evil, ver. 16.
 Q. *If we seek after wisdom what will she do?*
 A. Pour out her Mind unto us, and give us Understanding, ver. 23.
 Q. *If we despise wisdom what will she do?*
 A. Laugh at our Destruction, ver. 26.
 Q. *How cometh Destruction?*
 A. Suddenly, like a VVhirlwind, ver. 27.
 Q. *What is the hinderance to the obtaining of wisdom?*
 A. Sloth.
 Q. *How doth sloth reward those that love it?*
 A. VVith Death and Confusion, ver. 32.

The Doctrine of the 2d Chapter.

- Quest. **I**N what sort must we seek after wisdom?
 A. As after Gold and Silver.
 Q. *VVhence cometh wisdom?*
 A. From the Mouth of God, ver. 6.
 Q. *What is the Effect of VVisdom?*
 A. It will preserve from all Vices.
 Q. *What is the Property of an Harlot?*
 A. To Flatter with her Lips, ver. 6.
 Q. *VVhither leads her Acquaintance?*
 A. To Hell, ver. 18.

The Doctrine of the 3d Chapter.

- Quest. **T**O keep the Commandments of God, what profit is it?
 A. Prosperity and Length of Life, ver. 3.
 Q. *What Jewels must we hang about our Necks?*
 A. Mercy and Truth.
 Q. *Where must they be set?*

A. In the Table of our Heart, *ver. 3.*

Q. *Why doth God give Riches unto Men?*

A. By them to honour him, *ver. 6.*

Q. *What is the Reward of that honour?*

A. Our Barns shall be filled with Abundance,
and our Presses burst with new VVine, *ver. 10.*

Q. *In what sort must Men be wise?*

A. Not in their own Conceit.

Q. *Whom doth God correct?*

A. Such as he loveth, *ver. 12.*

Q. *At what rate is Wisdom valued?*

A. To be more worth than Gold or Pearl,
ver. 15.

Q. *What be the Handmaids of Wisdom?*

A. Long Life, *ver. 19.* Pleasant Days, *ver. 17.*
Security of Soul and Body, *ver. 23, 24, 25.*

Q. *What Vices are else forbidden in this Chap-
ter?*

A. All Malice or Desire to Hurt, *ver. 29.* All
causeless Contention, *ver. 30.* All Scorning and
Scuffling, *ver. 34.*

Q. *Why are these Vices forbidden?*

A. Because they are an Abomination before
the Lord, *ver. 32.*

The Doctrine of the 4th Chapter.

Quest. **H**OW are the wicked fed?

A. VVith the Bread of Extortion
and the Wine of Violence, *ver. 17.*

Q. *What infecteth the whole Course of Life?*

A. A corrupt Heart, false Lips, and wanton
Eyes.

Q. *What purifieth the whole Course of Life?*

A. A Clean Heart, a True Tongue, and a
Chast Eye, *ver. 23, 24, 25.*

Q The

The Doctrine of the 5th Chapter.

Quest. **H**OW seemeth Lust at the i
A. As sweet as Honey, ver. 3.

Q. How is the end?

A. As bitter as VVormword, ver. 4

Q. What hurt bringeth it to the Body?

A. It consumeth the Flesh, ver. 11.

Q. What to the Purse?

A. It leaves our Goods in the Hands of Strangers, ver. 10.

Q. Is there any thing else to be learnt in this Chapter?

A. To live upon our own Labours, ver. 15. To be charitable to others, ver. 16. To keep VVedlock unviolated, ver. 18. 19

Q. Why ought we to be careful of these things?

A. Because we always walk in the sight of the Lord, ver. 21.

The Doctrine of the 6th Chapter.

Quest. **I**N what Case is he that is surety for another Man?

A. Snared with the words of his own Mouth.

Q. What learn we by the Pismire?

A. Diligence.

Q. How?

A. To Labour in Summer to prevent the Want of Winter.

Q. How cometh Poverty upon the Slothful?

A. Like an Armed Man.

Q. Which be the six things that God hates?

A. First, haughty Eyes: Secondly, a lying Tongue: Thirdly, a Heart imagining Evil; Fourthly, Feet swift to shed Blood: Fifthly, a false Witness: Sixthly, Sowers of Contention, ver. 17, 18, 19

Q. What

Q. *What is our special Duty to our Parents?*

A. Obedience, to follow their Instruction.

Q. *How many ways does a wicked woman tempt?*

A. With the Beauty of her Face, the Flattery of her Tongue, and the Wantonness of her Looks, v. 24. 25.

Q. *Is Adultery worse than Theft?*

A. Yes.

Q. *Why?*

A. Because Theft may be redeemed, but Adultery destroyeth the Soul, and the Reproach thereof can never be put away, v. 31, 32, 33.

The Doctrine of the 7th Chapter.

Quest. **W**HAT is Lust called a Deed of Darknes?

A. Because commonly it practiseth in the Night, when the Air is dark and black, ver. 9.

Q. *The Reason of it?*

A. Such is the Guilt of Conscience, as it covets Darknes to shadow the guiltiness thereof.

Q. *What are the Marks of an Harlot?*

A. A wandering Foot, v. 13 An impudent Face, v. 14. and an enticing Tongue, v. 15, 16, 17.

Q. *What is he like that yieldeth to the enticements of Lust?*

A. An Ox led to the Slaughter, a Fool that goeth to the Stocks, or a Bird that hasteth to the snare, v. 22, 23.

The Doctrine of the 8th Chapter.

Quest. **I**S Wisdom any Niggard of her good Graces?

A. No, she crieth out unto Men in the Gates, and in the Entry of their Houses, in the top of high Places, and by the Highway Side, v. 2, 3.

Q. *What*

Q. What doth she promise?

A. The Knowledge of Excellent Things.

Q. How doth she induce the minds of men to follow her?

A. By promising unto them that her Doctrine shall be Easy and Plain, v. 9.

Q. What in this Book is understood by the Name of wisdom?

A. The VVord of God and the Doctrine of the Preachers; which is easy to all them that have a Desire to learn?

Q. Of what Continuance is wisdom?

A. Even from Eternity, before the Earth was made, the Depths begotten, or the Mountains settled, v. 23, 24, 25.

The Doctrine of the 9th Chapter.

Quest. *I***N** this Chapter, how doth wisdom allure her Followers?

A. By calling them to a sumptuous Banquet.

Q. What is meant by that Banquet?

A. The VVord of God, and the Ministration of the Sacraments.

Q. In the third verse it is said, A foolish Woman is troublesome; what understand you by the foolish Woman?

A. Ignorant Preachers.

Q. What is their Doctrine?

A. Like stolen Waters, sweet to the Flesh, but unpleasant to the Spirit, v. 17, 18.

The Doctrine of the 10th Chapter.

Quest. **W***HAT are the Vices and Vertues deciphered in this Chapter for our Instruction?*

A. The first are VVisdom and Folly.

Q. What is the good that cometh by wisdom?

A. A

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A. A wise Son maketh a glad Father.

Q. *What is the hurt that cometh by Folly?*

A. A foolish Son is a heaviness to his Mother.

Q. *What are the second?*

A. Sloth and Diligence.

Q. *What is the Inconvenience of Sloth?*

A. A slothful Hand maketh poor, v. 4.

Q. *What Profit comes by Diligence?*

A. The Hand of the Diligent makes rich.

Q. *What are the third?*

A. Righteousness and Impiety.

Q. *What is the good that cometh by Righteousness?*

A. The Memorial of the Just shall be blessed.

Q. *What is the Hurt that cometh by Impiety?*

A. The Name of the Vicked shall rot, v. 9.

Q. *What are the fourth?*

A. Innocency, and Guilt of Conscience.

Q. *What is the good that cometh by Innocency?*

A. He that walketh uprightly, walketh boldly.

Q. *What is the hurt that cometh by Guilt of Conscience?*

A. Fear and Shame, for he perverteth his ways, and he shall be made known, v. 9.

Q. *What are the fifth?*

A. Love and Hatred.

Q. *What is the good that cometh by Love?*

A. It covereth Offences, v. 12.

Q. *What is the hurt that cometh of hatred?*

A. It stirreth Contentions.

Q. *What are the sixth?*

A. Silence, and much Babling.

Q. *What is the Good that cometh by Silence?*

A. He that restraineth his Lips is wise, v. 19.

Q. *What is the hurt of much Babling?*

A. In many Words there cannot want Iniquity.

E

Q. The

The Doctrine of the 11th Chapter.

Quest. **W**HAT are the false Balances?

A. Abomination before the Lord.

Q. What doth a true Weight?

A. Please him, v. 1.

Q. When Pride goes before, what follows?

A. Shame, v. 2.

Q. How is lowliness rewarded?

A. With Wisdom and Honour.

Q. Can Riches deliver in the Day of Wrath?

A. No.

Q. What is our Refuge then?

A. True Righteousness, v. 4.

Q. How is the way of the Righteous?

A. Direct and Strait.

Q. How is the way of the Wicked?

A. Crooked and Stumbling, v. 5.

Q. Whither leads the Path of the one?

A. To Life.

Q. Whither leads the Path of the other?

A. To Death, v. 19.

Q. Can Friendship defend evil Deeds?

A. No, but in the end they shall be punished,
ver. 21.

Q. How shall he be rewarded that is Vertuously
Liberal?

A. With Increase.

Q. How be that spareth more than is con-
venient?

A. With Poverty and Indignation, v. 24.

Q. How seemeth a Woman without Discretion?

A. Like a Jewel of Gold in a Swine's Snout,

ver. 22.

Q. Whom do the People curse?

A. Hoarders up of Corn.

Q. And whom will they bless?

A. Such as bring it forth to Sell.

Q. The

The Doctrine of the 12th Chapter.

Quest. **W**HAT is a Vertuous Woman to her Husband?

A. A Crown of Gold upon his Head.

Q. And what is she that maketh her Husband ashamed?

A. A Corruption to his Bones, v. 4.

Q. How do the Godly and wicked differ?

A. First, in their Thoughts; the Thoughts of the Just are right, but the Counsels of the Wicked are deceitful. Secondly, in their Words, the Talk of the Wicked is to lye in wait for Blood, but the Mouth of the Righteous will deliver them, v. 6. Thirdly, in their Works, the Wicked worketh a deceitful Work, but he that Soweth Righteousness, shall receive a sure Reward, ch. 11. 18. Fourthly, in their Ends, the Wicked perish, but the House of the Righteous shall stand, v. 7.

Q. Are not many Men despised for Poverty?

A. Yes.

Q. But what is he that is Poor, and liweth of his own Labour?

A. Better than he that boasteth, and lacketh Bread, v. 9.

Q. What are the Words of a perverse Tongue?

A. Like the pricking of a Sword.

Q. Why?

A. Because they provoke others to Anger, ver. 18.

The Doctrine of the 13th Chapter.

Quest. **W**HAT is the chief End of the Tongue?

A. To Glorify God.

Q. Using it so, what followeth?

E 2

A. That

A. That a Man shall receive much good by the Fruit thereof, v. 2.

Q. What is one Property of a Sluggard?

A. To desire much, but to take Pains for nothing.

Q. How is he rewarded?

A. His Soul still is empty, and he finds no Relief, v. 4.

Q. There are two sorts of Men, which under the Name of Riches, shew themselves both Dissemblers; which be they?

A. He that maketh himself Rich, and hath nothing; and he that maketh himself Poor, having much VVealth, v. 7.

Q. But those qualities being referred to the good of the mind, what is the fault of the first?

A. Vain-glory, to be proud of that he hath not.

Q. What is the Fault of the second?

A. Not any at all, but rather a commendable Modesty, that though he be Vertuous, yet he had rather other Men should speak of it than himself, v. 7.

Q. What shall become of evil gotten Goods?

A. They shall waste.

Q. What of those that are truly gotten?

A. They shall increase, v. 11.

Q. When Hope is deferred what doth it bring?

A. Faintness of Heart.

Q. But once accomplished, what is it then?

A. A Tree of Life, v. 12.

Q. What is it to be Obedient?

A. It makes a Man Gracious.

Q. What is it to be Disobedient?

A. It makes a Man to be hated, v. 15.

Q. When we send forth a Messenger, what must our Care be?

A. That he be vertuous and wise.

Q. Why?

Q. *Why?*

A. Because a wicked Messenger procureth much Hurt to himself and others; but a faithful Ambassador is a preservation to both, ver.

17.

Q. *How shall he be rewarded that refuseth Instruction?*

A. VVith Poverty and Shame.

Q. *How he that embraceth Discipline?*

A. He shall be honoured, v. 18.

Q. *What Company ought we to keep?*

A. The VVise, so shall we be wiser.

Q. *What Company ought we to shun?*

A. The Company of Fools, because with them we shall be afflicted, v. 20.

Q. *To spare the Rod of Correction towards our Children when they offend, is it love?*

A. No, but rather hatred.

Q. *Who loveth Children then?*

A. He that Chastiseth them.

The Doctrine of the 14th Chapter.

Quest. **W**HAT is a wise Woman in a House?

A. A Blessing to increase.

Q. *But what is a Foolish?*

A. A Curse, to decay and ruin, v. 10.

Q. *What is the way that seemeth right, but the Issues thereof are death?*

A. The Allurements to Pleasure, v. 12, 13.

Q. *How do we decline from God?*

A. In following the VVorld.

Q. *What shall our Success be in the End?*

A. VVe shall be made weary of our VVays, ver. 14.

Q. *When a Tale is told, must we give Credit to it straight?*

A. No, but consider the Circumstances, ver. 15.

Q Who runs into Sin without Fear or Consideration?

A. A Fool.

Q. Who feareth and departeth from Sin?

A. The Wise Man, v. 16.

— Q Wherein consisteth the Honour of a King?

A. In the Multitude of good Subjects,
ver. 28.

Q. Who exalteth Wisdom?

A. He that is slow to Wrath.

Q. Who exalteth Folly?

A. He that is of a hasty Mind, ver. 29.

Q. What doth he that Oppresseth the Poor?

A. Reproach God that made him.

Q. What doth he that sheweth Mercy to the Poor?

A. Honoureth him that made him, v. 31.

Q. Wherein hath a Master Pleasure?

A. In a Vertuous and Wise Servant.

Q. Wherein is he displeased?

A. Towards him that is Vicious and Lewd,
ver. 35.

The Doctrine of the 15th Chapter.

Quest. **W**HAT pacifieth wrath?

A. A soft Answer.

Q. What stirreth up Anger?

A. Froward Words, v. 1.

Q. Who speaketh right and according to Knowledge?

A. The Tongue of the Wise.

Q. Who babbleth and useth vain words?

A. The Mouth of the Foolish, v. 2.

Q. From whom is nothing hid?

A. From the Eyes of the Lord, for he beholdeth both the Evil and the Good, v. 4.

Q. Doth his Sight pierce into the depth of hell?

A. Yes.

Q. What

Q. What learn you by that ?

A. That he much more seeth into the Hearts of Men, v. 11.

Q. When the Heart is joyful, what follows ?

A. A Cheerful Countenance.

Q. When the Heart is sad what ensue ?

A. Heaviness of Look, v. 13.

Q. How live the wicked ?

A. In continual Horror.

Q. How the upright in Conscience ?

A. As in a continual Feast, v. 15.

Q. Are the richest men most happy ?

A. No, better is a little with the Fear of the Lord, than great Treasure with Trouble, ver. 16.

Q. How is homely fare made sweet and delicate ?

A. By Love, for better is a Dinner of green Herbs with Love, than a stalled Ox with Hatred, v. 17.

Q. What follows the angry Man ?

A. Woe and Strife.

Q. What follows the gentle and meek ?

A. Peace and Quietness, v. 18.

Q. How seemeth the way of the slothful ?

A. As an Hedge of Thorns.

Q. Why ?

A. Because he always findeth some stay, and dares not go forward.

Q. How seemeth the way of the diligent ?

A. Plain and smooth, though never so rugged.

Q. Why ?

A. Because he is dismayed at nothing, v. 20.

Q. Where do men's thoughts come to nought ?

A. Where Counsel is wanting.

Q. Where do they prosper ?

A. Where much Counsel is used, v. 22.

Q. If we will live, what way must we tread ?

E 4

A. On.

A. On High, that is, our Conversation must be in Heaven.

Q. *Where lies the way to Death?*

A. Below, that is, in living after the Fashion of the VWorld, v. 24.

Q. *When are words most acceptable?*

A. VVhen they are spoke, in due season, ver. 23.

Q. *To whom is the Lord near when they pray?*

A. To the Godly.

Q. *To whom is he far off?*

A. To the VVicked, v. 39.

The Doctrine of the 16th Chapter.

Quest. **W**H O is the Guide of the Tongue?

A. The Lord, for without him we are not able to speak a good word, v. 1.

Q. *What is the most Abuse among Men?*

A. Self-conceit.

Q. *How?*

A. In that every Man's VVays are Clean in his own Sight.

Q. *But who disproveth them?*

A. The VVisdom of the Lord, that trieth the Spirit, ver. 2.

Q. *Are all things created for the Glory of God?*

A. All things.

Q. *What the VVicked?*

A. Yea, the VVicked, that in their Destruction he may be Glorified, ver. 4.

Q. *What is a sign our sins are forgiven?*

A. An upright Life after Repentance, v. 6.

Q. *How ought a King to speak?*

A. VVith Divine Lips.

Q. *How is that?*

A. He must neither Prophane nor Transgress in Judgment, v. 10.

Q. *What followeth of that?*

A. His

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A. His Throne shall be Est. blished, v. 12.

Q. *What is the wrath of a King?*

A. The Messenger of Death.

Q. *What is his Favour?*

A. Life, or else a Cloud of the latter Rain,
ver. 14. 15.

Q. *What is the Gentleman. Usher to Destruction?*

A. PRIDE, v. 18.

Q. *To what is Understanding compared?*

A. To a VVell of Life.

Q. *Why?*

A. Because it Overflows with all Sweetness
of Discipline, v. 22.

Q. *To what are the Lips of an evil Man com-
pared?*

A. To a consuming Fire.

Q. *And why?*

A. Because he destroyeth himself and others,
ver. 17.

Q. *Who setteth Division amongst Men?*

A. Tale-Teller, ver. 28.

Q. *What is Vertuous Old Age?*

A. A Crown of Glory, v. 31.

Q. *Who is the most Valiant?*

A. Not he that Vanquishes a City, but He
that Bridles his own Fury, v. 52.

The Doctrine of the 17th Chapter.

Quest. **D**O not high words become a Fool and why?

A. No.

Q. *What doth much less become a Prince?*

A. A Lying Tongue.

Q. *What is the Vertue of Bounty?*

A. Like the Vertue of a Precious Stone.

Q. *How is that?*

A. As the one draweth the Eye of the Be-
holder, (which way soever it is turned) so doth
the other the Hearts of the People, v. 8.

Q. *What is the Nature of most Princes?*

A. They will not be Reproved.

Q. *What if they be?*

A. They will be Offended with them that do it, ver. 9.

Q. *What is a sharp Word to a good Nature?*

A. More than a Hundred Stripes to a perverse Fool, ver. 9.

— Q. *Is a Fool in his Folly to be shunned?*

A. Yes, as much as a Bear Robbed of her Whelps, ver. 12.

Q. *From whom shall Evil never depart?*

A. From him that rewardeth Evil for Good, ver. 13.

Q. *May we justify the wicked?*

A. No.

Q. *May we condemn the just?*

A. Neither.

Q. *And why so?*

A. Because to do either, is abominable before the Lord, ver. 1.

Q. *What good doth a Fool get by his Wealth?*

A. Nothing, if he seeks not Wisdom, v. 16.

Q. *How is a Friend known?*

A. By his Good-Will at all times, v. 17.

Q. *When is a Fool counted wise?*

A. When he holdeth his Peace, ver. 18.

The Doctrine of the 18th Chapter.

Quest. **I** *s there any Defect in Wisdom?*

A. No, it is like deep Waters, or the Well spring of a flowing River, that is never empty, ver. 4.

Q. *How is a Fool insnared?*

A. By his own Lips, ver. 7.

Q. *Who is the Slothful Kin unto?*

A. To

A. To him that is a great Waster, v. 9.

Q. How?

A. As the one gets nothing, so the other spends all; and both their Lives end in Poverty.

Q. What is the Means to raise to Honour?

A. Humility, v. 12.

Q. What procures Audience before High Persons?

A. Gifts, v. 1.

Q. How do the Words of the Rich and Poor differ?

A. The one speaking Roughly, as depending on his Wealth; the other Meekly, as fearing Poverty, y. 23. and ch. 10. 15.

The Doctrine of the 19th Chapter.

Quest. **W**HO gathereth many Friends?

A. He that is Rich.

Q. Who is destitute of Comfort?

A. He that is Poor,

Q. Who shall not escape unpunished?

A. A False Witness.

Q. Who is he that shall perish?

A. A Teller of Lies, v. 9.

Q. What is it to defer anger, and pass over offences with a charitable mind?

A. Discretion in the Soul, and Glory to God, v. 11.

Q. What is a King's Wrath compared to?

A. To the Roaring of a Lion.

Q. To what his Favour?

A. The Morning Dew.

Q. From whence have we Riches?

A. By the Inheritance from the World.

Q. But from whence a Vertuous Wife?

A. From the Hands of the Lord, v. 14.

Q. Who lendeth to the Lord?

A. He that hath Mercy upon the Poor, and he will be his Recompence, v. 17.

Q. What

Q. What is better than a rich Liar?

A. A poor Man that is true, v. 22.

Q. How are the Simple and Ignorant admonish'd?

A. By the Punishment of the Scornful, v. 25.

The Doctrine of the 20th Chapter.

Quest. *W* *H* *T* must we beware of much Wine?

A. Because Wine-Bibbers are Scoffers, and apt to quarrel, v. 1.

Q. Is it a Disgrace to cease from Strife?

A. No, but an Honour.

Q. Why?

A. Because every Fool will be Medling, v. 3.

Q. Why will not the Slothful Plow?

A. Because it is Winter.

Q. What shall he therefore do in Summer?

A. Beg, v. 4.

Q. What doth Drowsiness cause?

A. Poverty.

Q. What doth watchfulness bring?

A. Plenty of Bread, v. 13.

Q. How seems the Bread of Deceit?

A. Sweet at the first.

Q. How afterwards?

A. Like Gravel in the Mouth, v. 7.

The Doctrine of the 21st Chapter.

Quest. *W* *H* *O* is the highest in Authority under God?

A. The KING.

Q. Can he do all things as pleaseth him?

A. No, no other than God hath appointed.

Q. Why so?

A. Because the Hearts of Princes are in the Hand of the Lord, to dispose as he seeth Good.

Q. It

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Q. Is not the Company of a contentious Woman irksome?

A. Yes, and it is better to dwell in a Corner of the House-top, than with such a one in a wide Palace, v. 9, 10.

Q. Who shall cry and not be heard?

A. He that stoppeth his Ears at the crying of the Poor, v. 13.

Q. What is it to wander out of the way of Knowledge?

A. All one as to remain amongst the Dead, v. 16.

Q. Which is the better, wisdom or strength?

A. Wisdom.

Q. How prove you that?

A. Because VVisdom overthroweth the Confidence of the Mighty, v. 22.

Q. May not any thing prevail against the Decree of the Lord?

A. No, neither VVisdom, Understanding, nor Counsel, v. 30.

The Doctrine of the 22d Chapter.

Quest. **W**HAT is the Estimation of a good Name?

A. More worth than Riches, v. 1.

Q. Why must we fly the Path of the froward?

A. Because their way is full of Thorns and Snares, v. 5.

Q. When we see a Plague hang over us for our Offences, what must we do?

A. Hide our selves under the Shadow of God's Mercy, by calling upon his Name.

Q. But what do the Foolish at such a time?

A. Go on still without Repentance, and are Punished, v. 3.

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— Q. To make Children prove Vertuous Old Men, what shall we do?

A. Instruct them therein in their Youth, v. 6.

Q. Why is Borrowing Grievous?

A. Because the Borrower is Servant to the Lender, v. 7.

Q. What kindles Strife?

A. The Scorners.

Q. How must we quench it?

A. By casting out the Scorners, v. 11.

Q. Whose Familiarity ought Princes to use?

A. Such as are pure of Heart, v. 11.

Q. What will the Lord do to those that Rob the Poor?

A. Spoil the Soul of them, as they spoiled theirs, v. 22. 23.

Q. With whom is it dangerous to converse?

A. With the Angry and Furious Man, v. 24.

The Doctrine of the 23d Chapter.

Quest. **A**T the Table of a Ruler, what must we remember.

A. Sobriety, v. 1. 2, 3.

Q. What is Correction to a Child?

A. Deliverance from Destruction, v. 14.

Q. Is Envy forbidden?

A. Yea, against Sinners.

Q. How?

A. Not to Vex our selves at their Prosperity, nor Grieve in that we are not like them, v. 17.

Q. Why?

A. Because they shall be cut down like Grass, and wither; but our Hope shall continue, Psalm 37. 1.

Q. Why must we not keep Company with Drunkards and Gluttons.

A. Because their Lives are Odious, and their End Poverty, v. 2.

Q. What

Q. What Part of our Body must we dedicate to Wisdom?

A. Our Hearts, v. 26.

Q. Why is a Whore compared to a deep Ditch?

A. Because she devoureth the Souls of many, v. 27.

Q. To whom is Woe, Sorrow, Wounds, and Redness of Eyes?

A. To them that tarry long at the Wine, v. 30.

Q. What other Inconveniencies follow Drunkenness?

A. Though it be pleasant at the first, it biteth like a Serpent in the end; it kindleth Lust, and makes a Man senseless of Wrongs, v. 32, 33, 34.

The Doctrine of the 24th Chapter.

Quest. How is War to be enterprized?

A. Advisedly, and with Counsel, ver. 6.

Q. When is Man's Courage tried?

A. In the Day of Adversity, v. 10.

Q. What must we do when we see the Innocent Oppressed?

A. Deliver them.

Q. But if we do not, are we excused to say we know not?

A. No, for God who searcheth the Hearts, sees the contrary, v. 11. 12.

Q. What Danger is he in that rejoiceth at another Man's Fall?

A. To turn the Wrath of God from the other upon himself, ver. 17. 18.

Q. Who is to be abhorred of the whole world?

A. He that saith to the Wicked thou art Righteous, v. 24.

Q. Who is to be revered of the whole world?

A. He that boldly rebuketh the Wicked, v. 25.

Q. In what State is the Field of the Slothful?

A. Overgrown with Thorns and Nettles, v. 31.

Q. What

Q. What Instructions receive we thereby?

A. To be ware of the like Sin.

Q. What are the words of the slothful?

A. Yet a little Sleep, a little Folding of the Arms; or there is a Lion without, &c. that so he may still cherish his lazy Humour, v. 33.

The Doctrine of the 25th Chapter.

Quest. W Hen is a Priest a meet Vessel for the Lord's use?

A. VWhen he is purged from Vice, and the Corruptions of Lewd Counsellors, v. 5.

Q What are words spoken in a fit place compared unto?

A. Apples of Gold set in Pictures of Silver, v. 1.

Q. What is a faithful Messenger to him that sent him?

A. As Cold in Extremity of Heat, v. 13.

Q. To what may we liken him that boasteth of false Liberality?

A. To Clouds of VVind without Rain, making a great Shew without any Performance, v. 14.

Q. How must we taste the pleasures of this world

A. As we would Honey, moderately, lest we Surfeit, v. 16.

Q. What is he like unto, that beareth false witness against his Neighbour?

A. A Hammer, a Sword, or the sharp Arrow.

Q. Why?

A. Because his Words bruise and wound, v. 18.

Q. What is the unfaithful like unto in the time of trouble?

A. A broken Tooth, or a sliding Foot, v. 19.

Q. To take a Man's garment from him in the winter, what is it like unto?

A. Vinegar poured upon Allom, because as the Vine-

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Vinegar dissolveth the Allom, so doth such Cru-
elty undo the Needy, v. 20.

Q. Must we hate him that hateth us?

A. No, but give him Bread if he be Hungry;
and Drink if he be Thirsty: And so by noting
our Courtesy, his own Conscience shall reclaim
him, v. 1. 12.

*Q. What is he like that cannot Bridle his
own Nature?*

A. City without Walls, subject to any Dan-
ger, v. 28.

The Doctrine of the 26th Chapter.

Quest. IS Honour unmeet for a Fool?

A. Yea, as inconvenient as Snow
in Harvest, v. 1.

*Q. Need we to fear the Curse that is cause-
less?*

A. No more than the Sparrow doth the
Fowler, when she is in her Flight, v. 1.

Q. To whom belongeth a spur or whip?

A. To the Horse.

Q. To whom the Rod?

A. To the Fool, ver. 3.

Q. What is it to give Honour to a Fool?

A. Even the same as to hide a Pearl among
a Heap of Stones, ver. 8.

Q. Of whom is there less Hope than of a Fool?

A. Of him that is Wise in his own Conceit,
ver. 12.

Q. What is it to meddle in a Brant?

A. As much as to take a Curst Dog by the
Ears, v. 17.

Q. What doth the Deceitful Man in his Rage?

A. Mischief, and saith, it is a Jest; like him
that is Mad, throwing Fire-brands abroad;
and must be born withal, because he is Mad,
ver. 18, 19.

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The Doctrine of the 27th Chapter.

Quest. **O**F whom must we be praised?
A. Not of our selves, but of others, v. 2.

Q. What is Anger?

A. Cruel.

Q. What is Envy?

A. Not to be stood against, v. 4.

Q. Why may we not boast of to morrow?

A. Because we know not what the Success of the Day will be, v. 1.

Q. What are the Wounds of a Lover?

A. Faithful.

Q. What are the Kisses of an Enemy?

A. Dangerous.

Q. Who despiseth delicate Meats?

A. He that is full.

Q. Who thinketh bitter things sweet?

A. The hungry Soul, v. 7.

Q. Is the hearty Counsel of a Friend pleasant?

A. Yes, as an Ointment of Perfume, so doth it rejoyce the Heart, v. 9.

Q. In time of Extremity, what must we cleave to?

A. Rather a Neighbour near hand, than a Brother afar off, v. 10.

Q. Can a contentious woman be concealed?

A. No more than the Wind, v. 16.

Q. Ought not he that attendeth to be recompenced?

A. Yes, as he that keepeth the Fig-tree shall eat the Fruit thereof.

Q. May the Eye of Man be satisfied?

A. No more than the Grave, which is never full.

Q. May a Fool be separated from his Folly?

A. No, not if you bray him in a Mortar with a Pestle, v. 22.

Q. What

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Q. *What is the Duty of Pastor?*

A. To know the State of his Flock, and to be Watchful over them, v. 23.

The Doctrine of the 28th Chapter.

Quest. **W**hat is the terror of a guilty Conscience?

A. To flye though no Man pursue.

Q. *What is the Security of Innocency?*

A. To be Confident as a Lion, v. 1.

Q. *What causes the Change of many Princes?*

A. The Transgression of the Land, v. 2.

Q. *For whom doth the Usurer gather his wealth?*

A. Not for himself, but for some other that will use it better.

Q. *Who shall obtain Mercy?*

A. He that confesseth his Sins.

Q. *Who not?*

A. He that hideth his Offences, v. 13.

Q. *Is it good to set a wicked Ruler over the People?*

A. No, for he will behave himself like a Roaring Lion, or Hungry Bear, v. 15.

Q. *Shall Goods ill gotten prosper?*

A. No, they shall vanish, v. 20. and ch. 20. 21

Q. *Shall a Man that rebuketh, find favour with the wicked?*

A. Yes, in the End, more than he that flatters him, v. 23.

Q. *What is he that Robbeth Father or Mother?*

A. Beside a Thief, a Destroyer, v. 24.

The Doctrine of the 29th Chapter.

Quest. **W**hat is it to stand against Correction?

A. Obstinaey, a Disease incurable,

Q. *What comes by the Authority of the Righteous?*

A. Joy and Comfort.

Q *What*

Q. *What when the wicked Rule?*

A. Sorrow and Sighing, v. 2.

Q. *How is a Kingdom preserved?*

A. When the Magistrates are just.

Q. *How is it brought to Ruin?*

A. VVhen the Magistrates take Bribes, v. 4.

Q. *What is the End of Flattery?*

A. Deceit, v. 5.

Q. *How is the Fool known?*

A. By his lavish Speech, he poureth forth his Mind at once.

Q. *How is a wise Man known?*

A. By his taciturnity; he will not speak but upon Occasion, v. 11.

Q. *How doth wickedness?*

A. With the Number of them that commit wickedness, v. 16.

Q. *What doth too much lenity?*

A. Make a Servant presume to be a Son, v. 21.

The Doctrine of the 30th Chapter.

Quest. **W**hat is the danger that Poverty may fall into? A. Theft.

Q. *What is the danger that wealth may fall into?*

A. Forgetfulness of God.

Q. *What kind of Life must we pray for?*

A. A Competency, neither too much nor too little, v. 8. 9.

Q. *What kind of People are those whose Teeth are Swords, and whose Jaws are Knives, to eat up the Poor?*

A. Usurers and Extortioners, v. 14.

Q. *Which be the four things that are never satisfied?*

A. The Grave, the barren-Womb, the Earth for Water, and Fire for Fuel, v. 16.

Q. *What are the three things that are hid, and the fourth that cannot be known?*

A. The

PROVERBS.

A The way of an Eagle in the Air, the Path of a Serpent over a Rock the Course of a Ship in the Sea, and the Haunt of a Man with a Maid, v. 19.

Q What are the four things that commonly abuse the state whereunto they be called?

A. A Servant put in Authority, a Fool at a Baquet, a hateful Woman married, and a Handmaid the Heir to her Mistress, v. 23.

Q Which are the four small Creatures that give Checks to Men for Wisdom?

A. The Pismire that prepareth Meat in Summer against Winter; the Coney that builds her House in the Rock; the Grass-hopper that observeth Order, yet hath no Ruler, and the Spider that takes hold in Kings Palaces, v. 25, 27, 28.

The Doctrine of the 31st Chapter.

Quest. **W**hat learn you in this Chapter?

A. To be chaste and temperate

Q Chast, as how?

A. In these Words, give not thy Strength to Women,

Q Temperate, as how?

A. To refrain from drinking of Wine, v. 4.

Q What learn you else?

A. How to know a vertuous Woman.

Q How is a vertuous woman known?

A. By her Painfulness; she seeketh Wool and Flax, and labours chearfully, v. 13. By her Watchfulness; she will rise while it is yet Night, v. 15. By her Providence; with the Fruit of her Hands, she planteth a Vineyard, v. 16. By her Charity, she stretched her hand to the Poor, v. 20. And by her Faith, in the latter Day she shall rejoyce, &c. v. 25.

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ECCLESIASTES

OR THE

PREACHER.

Quest. **W** Ho wrote this Book !
A. Solomon.

Q. Why is it called by the name of Preacher ?

A. Because Solomon, by way of Exhortation labours to instruct all Men how to hate the Vanities of the World, and to affect nothing but Heavenly Blessedness.

The Doctrine of the 1st Chapter.

Quest. **W** Hat are the Pleasures of this Life ?
A. Vanity of Vanity, v. 2.

Q. Is there any thing under Heaven that a Man may say hath not been before ?

A. Nothing, v. 10.

Q. Is wisdom likewise vain ?

A. Yes, and Vexation of Spirit, v. 17.

The Doctrine of the 2d Chapter.

Quest. **W** Herein consisteth Happiness, in mirth and Joy ?

A. No, v. 1.

Q. In Banquetting ?

A. No, v. 3.

Q. In sumptuous Buildings ?

A. No, v. 4.

Q. In Gold and Silver ?

A. No

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A. No, v. 8.

Q. *What is the Reason?*

A. Because they are all transitory, and leave behind them Vexation of Spirit, v. 11.

Q. *Wherein is the Fool and wise Man alike.*

A. In Death, v. 16.

Q. *What are the Days of Man?*

A. Travel and Sorrow, v. 23.

The Doctrine of the 3d Chapter.

Quest. **W**HAT is here set down?

A. The Mutability of Time.

Q. *What learn we by that?*

A. First, That nothing in this World is permanent. Secondly, Not to be grieved if we have not all things at once, nor enjoy them so long as we would, from v. 1. to v. 8.

Q. *Why can we have nothing but painful Travel?*

A. Because thereby the Lord doth humble us, ver. 10.

Q. *Are the Conditions of Men and Beasts alike?*

A. Yes, touching the Death of their Bodies, 19.

Q. *How do they differ?*

A. The one is Partaker of Reason, the other is governed by Sense; the one perisheth Body and Soul, the other liveth eternally.

Q. *How both in Body and Soul?*

A. After the Resurrection of the Flesh.

The Doctrine of the 4th Chapter.

Quest. **H**ow doth he further prove Vexation of Spirit?

A. In that the Innocent are still oppressed, and no Man comforteth them, v. 1.

Q. *How is the Poor Man preferred before the King.*

A. By

ECCLESIASTES.

A. By Wisdom, v. 13.

Q. What is the Bond of Friendship?

A. Society.

Q. What is the Benefit of Society?

A. Mutual Comfort and Help, one Man of another, v. 10, 11, 12.

The Doctrine of the 5th Chapter.

Quest. *I***N** speaking to God, what must we avoid?

A. Temerity, and Multitude of Words.

Q. Who doth see the Oppression of the Poor?

A. The Lord.

Q. Who shall redress them?

A. He that sees them, v. 8.

Q. What learn we by this?

A. Not to be astonished at the Malice of the World, since our Revenger lives.

Q. How is the Desire of the Covetous?

A. Insatiable, v. 10.

Q. For what is the Night appointed?

A. For Rest to all Creatures.

Q. How rests the covetous Man?

A. Unquietly.

Q. How rests the Labourer?

A. His Sleep is sweet unto him, v. 11.

The Doctrine of the 6th Chapter.

Quest. *H***OW** is the rich Man miserable?

A. In that God hath given him much Treasure and Wealth, and he wanteth the Power to enjoy it, v. 2.

Q. How cometh that to pass?

A. Either by Parsimony, Loss, or Sudden Death.

The Doctrine of the 7th Chapter.

Quest. **W**HAT is the Day of Death better than the Day of Birth?

A. Because our Birth is the Entrance to Sorrow and Affliction, and our Death the Gate to Joy and Happiness, v. 1.

Q. Why is it better to go into the House of Mourning, than into the House of Laughter?

A. Because in the House of Mourning we shall behold the Judgment of God, and thereby learn to amend our Lives, v. 2.

Q. Why is it better to hear the Rebuke of a wise Man, than the Song of a Fool?

A. Because the one is Instruction, the other Loss of Time.

Q. What is the Perverseness of the World?

A. That the Just sometimes perish, and the Wicked Man continueth long in his Malice, v. 17.

Q. When we are admonished to leave Wickedness, what must we do?

A. Come at the first Call.

The Doctrine of the 8th Chapter.

Quest. **W**HOM doth a Tyrant hurt?

A. Himself as well as others,

v. 9.

Q. Doth God punish Sinners?

A. Yes.

Q. Wherefore?

A. For their Tryal, and to their greater Comfort, v. 12, 13, 14.

The Doctrine of the 9th Chapter.

Quest. **D**O Prosperity and Adversity teach
whom God loveth, and whom he hateth?

A. No.

Q. Why?

A. Because they happen indifferent'y both to
the Righteous, and Unrighteous, ver. 2.

Q. What is the Difference then?

A. The Righteous are assured of GOD's Fa-
vour by Faith, so are not the other.

Q. What is the Opinion of Epicures?

A. They had Rather to be Abje& and Live,
than Honourable and Die; which is Meant by
the Live Dog and Dead Lion, ver. 4.

Q. Why are they of that Opinion?

A. Because after this Life they thought there
was no other BEING.

Q. How doth the world deceive her Favou-
rites?

A. By Making them think they are Blessed of
GOD, when they have Wealth and good Suc-
cess in this Life.

Q. Are not these the Blessings of God?

A. Yes, to them that Use them to His Glory,
and the Benefit of the Poor; otherwise not.

The Doctrine of the 10th Chapter.

Quest. **H**OW are the Deeds of the wise?

A. Discreet.

Q. How are the Deeds of a Fool?

A. Rash and Absurd, ver. 4.

Q. What Vanity doth Solomon else note in this
Chapter?

A. That the Worthy are Displaced, and the
Unworthy Advanced, ver. 6, 7. That the Land

is

is miserable, whose Prince wanteth Wisdom, and whose Nobles are given to their own Lust and Pleasure, v. 16.

Q. What Treason doth God condemn in a Subject against his Prince?

A. Not only Treason in Act, but Treason in Thought, v. 20.

The Doctrine of the 11th Chapter.

Quest. TO whom must the Rich be Liberal?

A. To the Poor.

Q. When?

A. In this Life; because after Death there is no further Power.

Q. How must they be Liberal?

A. In dispersing their Alms to many.

Q. By what Example are we taught to be Charitable?

A. By the Cloud that poureth Rain; by the Sea that casteth up her Increase; by the Earth that yieldeth Variety of Fruits; by the Sun that casteth out his Beams from East to West: All which are not thus Serviceable and Gracious for themselves, but for the Benefit of others.

Q. How shall the Charitable Man be rewarded?

A. With Plenty on Earth, and Treasure in Heaven.

Q. If Vanity be forbidden, why doth Solomon in the 9th Verse of this Chapter, Counsel us to follow the Lusts of our Hearts?

A. He doth it in Derision (as if he should say) Go to, you Worldlings, Glut your selves with all manner of Vanity: But remember one Day you must come to Judgment for all, v. 9.

The Song of SOLOMON.

The Doctrine of the 12th Chapter.

Quest. **T**O whom must we dedicate our Truth?

A. To the Lord.

Q. Why?

A. Because in Age we shall be more unapt
v. 1.

Q. How shall we be more unapt?

A. By reason of the Weakness of the Body,
which is set down in the 3, 4, 5, and 7th Verses.

Q. Whither returneth the Soul in Death?

A. To him that gave it, v. 7.

THE
SONG
OF
SOLOMON.

Chapter 1st.

Quest. **W**HAT is contained in the Song of Solomon?

A. A lively Description of the mutual Love
between Christ and his Church, under the Name
of Bride and Bride-groom.

Q. What is understood by the Church?

A. Every Faithful Soul.

Q. To what doth the Faithful Soul compare her
Bride-groom Christ Jesus, in his First Chapter?

A. To the Savour of a sweet Oyntment, be-
cause of his Gracious Benefits towards his, v. 2.

To

The Song of SOLOMON.

To the Chariots of *Pharaoh*, because of his Power and Strength, v. 9. To the Grapes of *Engedi*, for his saving Health, v. 14.

Q. Can the Soul approach near unto Christ upon her own accord?

A. No, except she be Drawn; that is, inticed by his Holy Spirit, v. 3.

The Doctrine of the 2d Chapter

Quest. **W**here doth the Church desire to rest?

Under the Shadow of Christ, comparing him to a Tree, v. 3.

Q. To what doth Christ compare his Church?

A. To a Rose and Lilly among Thorns.

Q. Why?

A. First, For her Beauty and Pleasure. Secondly, for her Excellency above all other Things, in that all other Things, in respect of Her, are but Thorns, v. 2.

Q. How doth she Figure the coming of Christ?

A. Under the Name of a Ree, or young Hart, looking through the Grates of a Window.

Q. What is understood by that?

A. The Divinity of Christ, shining through his Humanity, v. 9.

Q. Cannot he then be perfectly known in this Life?

A. No, no more than he who stands behind a Grate can be wholly or perfectly seen to our Bodily Eyes.

Q. What did Christ after he came?

A. Called to his Beloved the Church, v. 10.

Q. Did she appear at his Calling?

A. No, she hid her self in the Holes of the Rocks, v. 14.

Q. Why did she so?

A. Because of her Sins.

The Song of SOLOMON.

Q. How did he Comfort her ?

A. By telling her the Winter was past ; that is, Sin was killed ; and the chearful Spring appeared, that is, Grace and Salvation was come, v. 11. 12.

Q. What is the Church compared unto ?

A. A Dove.

Q. Why ?

A. Because of her Meekness, v. 14.

Q. What are the Enemies of the Church compared unto ?

A. To Foxes.

Q. Why ?

A. Because of their Malice and Craft, v. 15.

The Doctrine of the 3d Chapter.

Quest. *WHAT is the Desire of the Church ?*

A. To be joyned inseparably with Christ, v. 4.

Q. How doth she think to satisfy her Desire ?

A. By seeking after him.

Q. When ?

A. At all Times, and in all Places ; but especially in the time of Trouble and Persecution, v. 11.

Q. Will he hear her ?

A. Yes, and deliver her, making her rise out of the Wilderness of Affliction, like a Pillar of Smoak perfumed with Myrrh and Incense.

Q. How is that ?

A. Triumphantly.

Q. What will he then do ?

A. Shew her his Place of Rest, the Guard set to attend it, and his Crown of Glory, v. 7. 11.

Q. What be those ?

A. First, Quiet of Conscience. Secondly, Protection of Angels. Thirdly, Eternal Happiness.

The

The Doctrine of the 4th Chapter.

Quest. **W**HAT doth CHRIST in this
Chapt. r.

A. Set forth the Beauty of His SPOUSE.

Q How?

A. By comparing Her to divers Precious and Pleasant Things.

Q To what doth he compare her Eyes?

A. To a pair of Doves Eyes, ver. 1.

Q. To what her Hair?

A To a Flock of Goats looking down
Gilead, ver. 1.

Q To what her Teeth?

A. To a Flock of Sheep New Washt, ver. 2.

Q To what her Lips?

A. To a Thread of Searlet, or the Dropping
of the Honey-Comb, ver. 3. 11.

Q. To what her Neck?

A. To the Tower of DAVID, ver. 4.

Q. To what her Breasts?

A. To Two Youngs Roes, Feeding amongst
Lillies, ver. 5.

Q To what her Love?

A. To the Pleasure of Wine, or the Savour
of sweet Spices, ver. 10.

Q To what her whole Body?

A. To a Garden planted with Pomegranats,
Spikenard, Calamus, Cinnamon, Myrrh, Aloes,
and other chief Spices, ver. 12. 13, 14.

Q. The Church, or the Soul of the Faithful, be-
ing compared to a Garden, what doth she?

A. Call upon Her Bridegroom (CHRIST
JESUS) to be unto Her a Fountain of Living
Waters, and to breathe upon Her with the Breath
of His Holy Spirit, that she may Fructify.

Q In what?

A. In Love and True Obedience.

The Song of SOLOMON.

Q. Why is the Church of Christ compared unto these Earthly Perfections?

A. Because of our weak Capacity, that by these visible Beauties we may in some measure apprehend the invisible Glory of Christ and his Elect.

The Doctrine of the 5th Chapter.

Quest. **W**HAT doth CHRIST in this fifth Chapter?

A. Call the Faithful to a Banquet of Spices, Honey, Milk and Wine.

Q. What is signified thereby?

A. His Bounty in Heaping his Graces upon the Faithful, v. 1.

Q. Are we ready to come when he calls?

A. No, Sleep, that is, the Cares of this World, detains Us, v. 2.

Q. Doth he then straight forsake us?

A. No, he stands without, calling still 'till his Locks be wet with the Dew of the Night.

Q. What understand you by that?

A. The long Patience of the Lord towards Sinners, v. 2.

Q. But if we abuse this Patience, what shall befall us?

A. We shall seek the Lord, and he will not be found, v. 6.

Q. In his Absence what Success have we?

A. We fall into the Hands of Cruel Watchmen.

Q. Which be they?

A. False Teachers.

Q. How do they handle us?

A. Wound our Consciences with their Traditions, v. 7.

Q. What Marks doth the Church deliver of Christ to find him out?

A. She

A She saith, his Head is of Gold, v. 11. His Eyes are like Doves Eyes, v. 12. His Cheeks are like Beds of Spices, sweet Flowers, v. 13. His Lips like Lillies dropping with Myrrh, v. 13. His Hands are Rings of Gold, set with the Chrysolite, v. 14. His Belly as Ivory, covered with Sapphires, v. 14. His Legs as Pillars of Marble set upon Sockets of Gold, v. 15. His Countenance as Lebanon, v. 15. His Mouth as sweet Things, v. 16.

Q. What is signified by these Comparisons?

A. The Infinite Gifts and Graces, which the Presence of Christ brings to the Faithful.

The Doctrine of the 6th Chapter.

Quest. **H**OW is the Church assured of the Love of Christ?

A. By his Words

Q. What are they?

A. I am my Beloved's, and my Beloved is mine, v. 3.

Q. How many Churches be there?

A. But one true Church, as there is but one Christ the Head thereof.

Q. How ought that Church to be affected?

A. Chastly, and without Pollution.

Q. How is her Aspects?

A. Fresh as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners, v. 10.

The Doctrine of the 7th Chapter.

Quest. **H**OW many are the special Vertues of the Church?

A. Faith, Charity, and Good Works.

Q. How are they expressed unto us?

A. By the Similitude of the Palm-Tree, v. 7.

The Song of SOLOMON.

Q. What are the Properties of the Palm Tree ?

A. The Leaves are always Green, and the Fruit continual.

Q. Apply it ?

A. As the Tree is always Green, and full of Fruit, so ought our Faith to be Flourishing, and our good Deeds without ceasing.

The Doctrine of the 8th Chapter.

Quest. **O***F whom will the Church be taught ?*

A. Of Christ alone, ver. 2.

Q. By whom is she upheld ?

A. By the Strength of his Hands, ver. 3.

Q. In what sort doth she desire Christ to manifest his Love towards her ?

A. By setting her as a Seal upon his Heart, and a Signet upon his Arm, ver. 6.

Q. What is his Love ?

A. A burning Zeal not to be quenched, v. 7.

Q. How is his Jealousy ?

A. Cruel, like the Grave, ver. 6.

Q. Where is the Dwelling of Christ ?

A. In his Church.

Q. How must it be fortified with his Presence ?

A. With a Wall and a Door.

Q. What is understood by these two Things ?

A. Fidelity and Constancy.

THE
PROPHECIE
OF
ISAIAH.

Quest. **H**OW was Isaiah descended?

A From the Lineage of Kings.

Q. Who was his Father?

A. Amoz Brother to Abaziah, King of Judah.

Q. How long did he prophesy?

A. Threescore and Four Years, from the Time of Uzziah, to the Reign of Manasseh.

Q. Who put him to Death?

A. Manasseh.

Q. Upon how many Points doth the Doctrine of Prophets consist?

A Upon Three.

Q Which be they?

A. Instruction, Reprehension, and Consolation

Q Instruction, how?

A. To teach them to know their Sins.

Q. Reprehension, how?

A To Rebuke them for Sin.

Q Consolation, how?

A To comfort them upon their Repentance.

The Doctrine of the 1st Chapter.

Quest. **W**HAT was the first Sin Isaiah re-
proved?

A. The Ingratitude of the Israelites.

Q. Wherein

Q. Wherein stood their Ingratitude?

A. In Forsaking their GOD that had Nurs'd and Brought them Up.

Q. How did he shew them their Ingratitude?

A. By the Example of brute Beasts; the OX and the ASS know their Masters Crib, but ISRAEL Forgets his GOD, v. 3.

Q. What was the second Sin Isaiah reproved?

A. Obstinacy or Stubbornness of Heart.

Q. How were the Israelites obstinate?

A. In that being Plagued, they continued still in their Wickedness, v. 5.

Q. What is threatened to such kind of People?

A. Desolation to their Land, and Destruction to themselves, v. 7, 8.

Q. Which was the third Sin Isaiah reproved?

A. Hypocrisie.

Q. Wherein were they Hypocrites?

A. In thinking to Please GOD with their Multitude of Sacrifices, Notwithstanding they had neither FAITH nor REPENTANCE.

Q. To pray then, or do any other Service to God without Faith and Repentance, how is that accepted?

A. The LORD turns away his Face, Hates it, and thinks it Abominable, v. 13, 14, 15.

Q. But if we come with a pure Heart, how will he deal with us?

A. Though Our Sins were as Red as Crimson, He will Make them whiter than Snow, v. 18.

Q. What was the fourth Sin Isaiah reproved?

A. Extortion, their Hands are Full of Blood, their Princes Maintained Thieves, and Delighted in Bribes; Nor was the Widow or Fatherless Regarded.

Q. How did God account of them for these Offences?

A. As His Enemies, v. 24.

Q. How

- Q. How did he threaten to punish them?
 A. By pouring out His Vengeance upon them.
 Q. After what manner?
 A. In burning Out the Dross of their Wick-
 edness by the Fire of Affliction, ver. 25.

The Doctrine of the 2d, 3d, and 4th Chapters.

Quest. **I**N all the Threatnings which God pro-
 nounceth against the world for sin, what
 still remembered?

A. The Mercy of His Covenant, that His
 Church should still be Preserved and Planted.

Q. Where?

A. In Jerusalem first, and after through the
 whole World, ver. 2.

Q. What I am you by that?

A. That the Gentile as well as the Jew shall
 be made Partaker of the Reconciliation between
 GOD and MAN, by the Coming of JESUS
 CHRIST.

Q. What was the fifth Sin Isaiah reproved?

A. Haughtiness of Mind.

Q. How was it punished?

A. By being brought low, ch. 2. 12.

Q. What was the sixth Sin Isaiah reproved?

A. Mens Confidence in their Riches.

Q. How was it punished?

A. They were made Poor, ch. 2. 19.

Q. Where rests the Spoil of the Poor?

A. In the Hands of the Covetous, ch. 3. 14.

Q. What was the seventh Sin Isaiah reproved?

A. The Pride of Women.

Q. Wherein do their Pride consist?

A. In their Looks, their Gate, and in Cloath-
 ing.

Q. How were their Looks?

A. Haughty.

Q. How was their Gate?

A. Min-

A. Mincing, and they made a Tinkling with their Feet, ch. 3. 16.

Q. *How was their Attire?*

A. Too Costly and Effeminate, using Perfumes, Bracelets, Ear-Rings, Curlings, and such like, more than was needful.

Q. *How did God punish them?*

A. He turned their Sweet Odour into Stink, their Neat Array into Sackcloth and Rags, their Pride of Hair into Baldness, and their Beauty into Burning, ch. 3. 24.

Q. *Doth God hold the Husbands of such women excused?*

A. No, He lets them fall by the Sword, takes away the Wise and the Strong from among them, and sets Fools and Effeminate Persons to Rule the Land, ch. 3. 25.

The Doctrine of the 5th to the 7th Chapter.

Quest. **W**hat doth Isaiah compare the House of Israel unto?

A. To a Vineyard.

Q. *Who planted it?*

A. G O D.

Q. *With what?*

A. With the best Plants.

Q. *What Fruit brought it forth?*

A. Wild Grapes.

Q. *What did the Lord do to it then?*

A. He pulled down the Hedge, and Laid it waste, ch. 5. 1, 2, 3.

Q. *Apply this to the present time?*

A. England may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cherished and defended; but if he find we Bring forth wild Grapes, for good Grapes, Deeds of Corruption, for Deeds of Sanctity;

city; he will suffer us to be trodden down, and destroyed.

Q. Against how many sorts of Men doth Isaiah pronounce a woe in this Chapter?

A. Against Five.

Q. Which are first?

A. Extortioners, VVoe unto them that joyne House to House, and Land to Land, ch. 5. 8.

Q. What are the second?

A. Drunkards, VVoe unto them that rise early to drink VVine, and them that continue until Night, ch. 5. 11.

Q. Which are the third?

A. Inticers to Vanity, Woe unto them that draw Iniquity with Cords of Vanity, and Sin as with Cart-Ropes, ch. 5. 13.

Q. Which are the fourth?

A. Perverters of Truth, Woe unto them that speak Good for Evil, and Evil for Good; which put Darknes for Light, and Light for Darknes, ch. 5. 20.

Q. VVhich are the fifth?

A. Contemners of Government, Woe unto them that are VVise in their own Conceit, ch. 5. 21.

Q. How shall it be with those Men?

A. Their Root shall be as Rottenness, and their Bud as Dust.

Q. VVhat else?

A. The Lord will make a Sign to a Strange Nation, that shall come suddenly upon them, and destroy them, ch. 5. 26.

The Doctrine of the 7th. to the 30th. Chapter.

Quest. DID Isaiah prophesy of Christ?

A. Yes.

Q. How?

Q. That he should be Born of a Virgin, and be

be a Stumbling-block to many of the Jews, ch. 7.
17.

Q. What shall his Name be?

A. Immanuel.

Q. What doth that signify?

A. God with us, which Name can agree with none but Christ, because he was both God and Man, chap. 7. 14.

Q. Why did God send Christ the Messias?

A. First, In regard of his Promise, Gen. 5. 15.
Secondly, In regard of his Zeal, ch. 9. 7.

Q. Whom did God make his Instruments for punishing the Israelites?

A. The Assyrians and Egyptians.

Q. How did they use their Authority?

A. To their own Glory.

Q. What was their Reward?

A. He was to them a Fire, and consumed them, and to his Repenting People a Light to comfort them, ch. 10. 13, 17.

Q. What was that Light?

A. Christ the perpetual Peace-maker, ch. 11.
6, 7, 8.

Q. Who was the Fire that destroyed the Assyrians?

A. The Medes and Persians, ch. 13. 17.

Q. How did God punish the Israelites?

A. As his Children, to chastise them, chap. 14. 1.

Q. How the Assyrians and others?

A. As his Enemies, quite to destroy them, ch. 13. 9.

Q. Against how many Kingdoms did Isaiah prophesy?

A. Against Eight.

Q. Which be they?

A. The Kingdom of the Egyptians, chap. 19.
The Kingdom of the Chaldeans, ch. 11. The Kingdom of Tyre and Sidon. The Kingdom of the

h. 7. the Assyrians, ch. 10. 16. The Kingdom of the Israelites, ch. 22. The Kingdom of the Arabians, ch. 21. And the Kingdom of the Devil, ch. 27.

Q. In which of these Kingdoms did God still reserve a small Number to himself?

A. In the Kingdom of the HEBREWS.

Q. Were the People soon instructed in the word of God?

A. No. But with Much-ado and often Repeating, Precept upon Precept, and Line upon Line, ch. 28. 13.

Q. What was the Reason?

A. Their Corruption of Life, and Slackness to all Goodness, ch. 28. 7.

Q. How were they corrupt in this Life?

A. By Professing GOD with their Lips, and Denying Him in their Hearts, ch. 29. 13.

Q. What was the Punishment assigned unto them for that?

A. Their Prophets were Blind, and could not Direct; and they had their Eyes shut up, that they could not see what was Good for themselves.

Q. What is the Doctrine we learn thereby?

A. That the Preacher can neither Teach, nor the Hearer Understand, except GOD Open the Mouth of the One, and Prepare the Heart of the Other.

Q. How doth God punish Sinners in this Life?

A. With the Bread of Adversity, and the Water of Affliction, ch. 30. 2.

Q. But if they repent, how are they rewarded?

A. With Great Plency.

Q. What is the Punishment of the Wicked after this Life?

A. The Torments of Hell.

Q. Is there any mention of Hell in the Book of Isaiah?

A. Yes.

A. Yes.

Q. Where?

A. In Ch. 30. 23.

Q. Repeat the Description?

A. Tophet is Prepared of Old, Even for the King; It is Deep and Large, the Burning thereof is Fire, and much Wood, the Breath of the Lord like a River of Brimstone doth Kindle it.

The Doctrine of the 31st to the 45th Chapter.

Quest. **W**Hen we trust in the Lord how doth he defend us?

A. As the Lion doth his Prey, ch. 31. 4.

Q. But if we forsake him, and seek Help of others, what shall become of us?

A. Both the Helper and Helped shall perish ch. 34. 3.

Q. What shall their Habitation be made?

A. A Hole for Dragons, and a Court for Ostriches, ch. 34. 13.

Q. What shall it yield?

A. Thorns, Nettles, and Thistles.

Q. But what shall be the Habitation of such as depend upon Christ?

A. Flourishing and full of Joy, there shall neither Lion nor Noysome Beast come near it Ch. 35. 9. 10. The Weak shall be made strong, ch. 35. 4. The Blind shall see, the Deaf shall hear, ch. 35. 5. The Lame shall leap, the Dumb shall speak, ch. 35. 6.

Q. Who doth Isaiah prophesie shall prepare the way of Christ?

A. John Baptist, ch. 40.

Q. Where should he proclaim his Message?

A. In the Wilderness.

Q. What should his Direction be?

A. To have Lets Removed, ch. 40. 4.

Q. May

Q. May the Effence of God be comprehended under any Form?

A. No more than Waters can be held in a Man's Fist, Heaven measured with a Span, the Dust of the Earth Numbred, the Mountains weighed, ch. 40. 12.

Q. What is the Earth in his sight?

A. As a little Dust.

Q. What are the Nations of the Earth?

A. As a Drop of Water, or as Grasshopper, ch. 40. 15. 22.

Q. But what are they whom the Lord Exalteth?

A. As a Threshing Instrument, able to bruise Mountains to Powder; or as a Whirl-wind, to scatter Hills like Chaff, ch. 41. 15. 16.

Q. How doth Isaiah teach the People to abhor Idolatry?

A. By describing unto them the Power of God, and the Weakness of Idols, ch. 41. 15, 16.

Q. Declare the Difference?

A. God is a Living Essence;

Idols a Dead Metal.

God is without Beginning;

Idols are made with Men's Hands.

God can do all Things;

Idols Nothing.

God knoweth all Things;

Idols Nothing.

Q. What Comfort hath the Faithful in Distress?

A. To think they have a God that is Able, and Willing, and promises to deliver them, ch. 43.

The Doctrine of the 45th, to the 55th. Chapter.

Quest. **B**y whom did God promise Deliverance of his People from the Captivity of Babylon?

A. By Cyrus King of Persia.

Q. What was Cyrus?

A. An

A. An Heathen Prince.

Q. Did he not know God?

A. Yes, by a certain particular Knowledge of his Power, but did not worship him a-right, ch. 45. 1, 4.

Q. How many Years did Isaiah Prophesy of this Deliverance before it came to pass?

A. An Hundred Years.

Q. Why did God chuse a Heathen Prince to Deliver his People?

A. The more to express his Love and Power; for the more unlikely the Means was the greater Cause had the Israelites to Glorify him.

Q. Were not the Babylonians God's Instruments for the punishing of his People?

A. Yes.

Q. Why then is he so much offended with them for doing it?

A. Because in executing his Judgments they shewed no Mercy, and waxed Proud by his Victory, ch. 47. 6, 7.

Q. What is the Cause of Israel's Captivity?

A. Their Transgression.

Q. What is the Cause of their Deliverance?

A. The Covenant of God's Mercy, ch. 50. 1.

Q. Of what Continuance is God's Mercy?

A. For ever; the Heavens shall vanish like Smoak, and the Earth wax Old like a Garment, but the Salvation of the Lord shall not be Abolished, ch. 51. 6.

Q. Of what Continuance are his Judgments?

A. But for a Time; can the Woman forget the Child of her Womb? If she should, yet the Lord shall not forget his, ch. 53. 49. and ch. 51. 21. and ch. 54. 8.

Q. To whom then must the afflicted fly?

A. To God.

Q. How will he establish them?

A. In

A. In Glory. Their Foundation shall be of Precious Stones, *ch. 54. 11.* In Peace they shall be far from Oppression, *ch. 54. 14.* In Strength, whose ever shall gather himself against them, shall fall, *ch. 54. 15.*

The Doctrine of the 55th to 66th Chapter.

FOR what doth God offer those Blessings unto us?

A. Neither for Gold nor Silver; and freely, as the Prophet saith, Come, buy Water, Wine, and Milk, without Silver, and without Money, *ch. 55. 1.*

Q. What is meant by Water, Wine, and Milk?

A. All Things necessary to a Spiritual Life, as they are necessary to this Corporal Life.

Q. What is the Recompence God requireth?

A. Obedience, to execute Justice, the Benefit whereof returns unto Man, *ch. 56. 1.*

Q. How are our Vertues acceptable?

A. If they be without Hypocrisy.

Q. How do Hypocrites Fast?

A. In Punishing the Body, and putting on Sack-cloth, notwithstanding that their Hearts are full of Malice, *ch. 58. 4, 5.*

Q. How do the Faithful Fast?

A. In breaking the Bonds of Wickedness, in Feeding the Hungry, in Visiting the Captive, and Cloathing the Naked, *ch. 58. 6, 7.*

Q. What brings us to the knowledge of these things?

A. The Preaching of the Word.

Q. What kind of Men must Preachers be?

A. In Voice, Trumpets; in Care, Watchmen to cry Aloud, and continually, *ch. 58. 1. and ch. 62. 6.*

The Doctrine of the 65th and 66th Chapter.

Quest. **B**ecause the Jews had such Preachers among them continually, and yet fell from the Lord, what was their Punishment?

A. They were rejected, ch. 65. 13.

Q. Who were chosen in their stead?

A. The Gentiles, ch. 61. 1.

Q. What are they?

A. All Nations but the Jews.

Q. Doth his Mercy extend to all?

A. Yes, and his Majesty beyond all.

Q. How do you prove that?

A. Because when the Jews would have built him a House, he forbad them, ch. 66. 1.

Q. What was the Occasion?

A. He filleth Heaven and Earth with his Glory; and therefore cannot be included in a Temple of Stone.

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The Doctrine of Chap. 1. to 10.

Quest. **W**here was Jeremiah born?

A. In Anathoth, a City within three Miles of Jerusalem.

Q. Whose Son was he?

A. The Son of Hilkiab.

Q. When began he to Prophecy?

A. In the Thirteenth Year of Josiah King of Judah.

Q. And how long did he Prophecy?

A. Till the Captivity in Babylon, and somewhat after.

Q. How

Q How many Tears was that ?

A. About Forty Years.

Q. When was he sanctified to his Office ?

A. Even from his Mother's Womb, Ch. 1. 5.

Q. What did he after he was called ?

A. Proclaim the Will of Him that Sent him, without Fear, ch. 1. 17.

Q. What do we learn thereby ?

A. Ministers must not intrude themselves into the Church before they are Called ; and when they are Called, they must Fore-flow no Time, nor be Dismayed for any Danger.

Q What was the first Sin Jeremiah reprov'd ?

A. Idolatry.

Q In what Words ?

A. My People have forsaken me, the Fountain of Living Waters. to dig them Pits, Yea, broken Pits, that can Hold no Water, Ch. 2. 13.

Q After this Sin, what is required of us ?

A. REPENTANCE.

Q Upon Repentance, what is promised ?

A. MERCY, Ch. 3. 12.

Q In their Repentance, what did they ?

A. Turn to the LORD.

Q. How ought we to turn unto the Lord ?

A. With our whole Hearts.

Q. If we do not so, what do we incur ?

A. His Wrath for Counterfeiting.

Q. What is God's Wrath like ?

A. A Consuming Fire, Ch. 4. 4.

Q What is his Mercy like ?

A. The Waters in Shiloah.

Q. Wherein did God shew his Justice upon Israel ?

A. In delivering them into the Hands of their Enemies.

Q. Wherein his Mercy ?

A. In saving some (for, saith he, I will not make a full end of you) to continue His Church, ch. 5. 18.

Q. Were

Q. Were the People so full of wickedness, that the Lord was so much incensed against them?

A. Yes, they did cast out Malice and Cruelty as a Fountain doth her VVaters, ch. 6. 7.

Q. Was there no Estate clear?

A. No, Neither Prince, Priest, nor People.

Q. What was their general Sin?

A. Covetousness, ch. 6. 13.

Q. What was their particular Sin?

A. The Princes did not execute Justice, ch. 6. 28. The Priests did flatter the People in their Sins, crying Peace, Peace, when there was no Peace, ch. 6. 14. The People were of Uncircumcised Ears, and took Delight rather in vain Things, than in profitable Doctrine, ch. 6. 10.

Q. All things considered they could not but see their own Destruction?

A. They did.

Q. And how did they think to escape?

A. By Flying to the Temple, where GOD had promised for Ever to be present.

Q. How did God answer them?

A. In these VVORDS: Will You Steal, Murther, and commit Adultery, and swear Falsly, and Burn Incense to Baal, and think to be Delivered by standing before ME in the Temple? No, I have Required Obedience, and not Sacrifice, ch. 7. 9.

Q. In what manner did Jeremiah prophesie their Destruction?

A. By the Entrance of the Assyrians, (a Mighty Nation) into the Land.

Q. Rehearse the Prophet's words?

A. Lo, House of Israel, I will Bring a Nation upon thee from Far; whose Quiver is a Sepulchre, and they shall Eat thine Harvest and thy Bread, they shall Devour thy Sons and Daughters, they shall Eat up thy Sheep, and thy Bullocks, they shall spoil thy Vines, and thy Fig-Trees,

Trees, and they shall destroy with the Sword
thy Fenced Cities, ch. 15. 16, 17.

Q. Did they not repent?

A. No, but provoked God's wrath by other sins.

Q. What were they?

A. Lying, ch. 9. 3. Deceit, ch. 9. 4. Dis-
simulation, ch. 9. 8.

Q. I am sure, though they could not see their
own Danger, yet Jeremiah did (as all true Mini-
sters should) relent at their hardness of heart?

A. Yes, and wish'd his Eyes were a Fountain
of Tears, ch. 9. 1.

Q. How came that hardness of heart in them?

A. They did Glory in their Mis-deeds.

Q. What ought a Man to Glory in?

A. Neither in VVisdom, Strength, nor
Riches, ch. 9. 23.

Q. In what then?

A. Let him that glorieth, glory in this, that
he knoweth the VVill of the Lord; for he it is
that sheweth Mercy, Judgment, and Righteous-
ness on the Earth, ch. 9. 24.

The Doctrine of Chap. 10. to 21.

Quest. **T**O whom only belongeth Dominion?

A. To the Lord Mighty in Power,
and King of Nations, ch. 10.

Q. What were the Israelites then in leaving him
to cleave to Idols?

A. Sots and Fools, ch. 10. 8.

Q. Why?

A. Because they left the Truth to embrace
the VVorks of Error.

Q. What were the works of Error?

A. Making of Images, ch. 10. 15.

Q. Whence were they infected with this Infection?

A. From the Heathen.

Q. What other Errors had the Heathen?

G

A. Divi.

A. Divination by Stars, and South-saying.

Q. Is it not lawful to fear the Conjunction of the Stars and Planets?

A. No.

Q. Your Reason?

A. Because the Lord in those Words hath forbidden it: Be not afraid of the Signs of Heaven, though the Heathen be afraid of such, ch. 10. 12.

Q. As long as we abide in Sin, will the Lord hear our Prayer?

A. No, nor any that Pray for us, ch. 11. 14.

Q. How odious is Sin?

A. So Odious, that the Land wherein Sinners live shall Mourn, the Herbs of the Field Wither, and the Beasts, and the Fowls of the Air be consumed, ch. 12. 4.

Q. By what Parable did Jeremiah prefigure the Destruction of the Jews?

A. By the Parable of the Linnen Girdle, which he hid in the Rock, and after certain Days coming to take it up, he found it was rotten, and fit for no use.

Q. Rehearse the Meaning?

A. That as the Girdle cleaveth to the Loins, so had the Lord tied the House of Israel unto him; but since they had forsaken him (like the Girdle) they should rot, and be cast off, as fit for no use, ch. 13. 10, 11.

Q. How hard is it for an evil Man to do well?

A. As hard as to change the Blackamoor's Skin, or the Leopard his Spots, ch. 13. 23.

Q. Which are the four Plagues God usually punisheth withal?

A. Pestilence, Famine, Sword, and Fire.

Q. How did the wicked People reward them that told them of their Sins?

A. With Curses, as the Jews did Jeremiah, ch. 15. 10.

Q. But what doth the Lord do for them?

A. In

J E R E M I A H.

A. In time of his Vengeance favours them, and suffers the others to perish.

Q. Did it happen so with Jeremiah?

A. Yes, for when the Jews were led away Captive, the Enemy gave Jeremiah choice to live in his Country, or to go whither he would, c. 39. 11. 12.

Q. With what Pen doth the Devil write Iniquity in the Hearts of the Obstinate?

A. With an Iron Pen.

Q. What is signified thereby?

A. That Men, accustomed to sin, can hardly be reclaimed.

Q. Will the Lord only be trusted in?

A. Yes.

Q. What is pronounced against them that make Flesh their Arm: That is, depend upon Men, and forget God?

A. A heavy Curse, ch. 17. 5.

Q. How many ways did Jeremiah suffer under the Hands of the Jews?

A. Three Manner of Ways; First, they curst and spake Evil of Him; then they took Counsel against his Life, at last they smote Him, and cast Him into Prison, ch. 15. 10. and ch. 18. 11. and ch. 20. 10.

Q. What may we learn by these his Afflictions?

A. That the true Ministers of God shall always be subject to the like.

The Doctrine of Chap. 22. to 30.

Q *W*HAT were the works commanded the Jews?

A. To Execute Justice, ch. 22. 3. To Deliver the Oppressed, To Favour the Stranger, To Help the Fatherless and Widow, To do no Violence, nor shed Blood.

Q. What were the Works they followed?

A. They built Houses with Bribes, and Chambers with Extortion; they used their Neighbour's Help, and Paid him not his Hire, ch. 20. 13.

Q. What followed?

A. Destruction without Pity, ch. 22. 11.

Q. In what manner?

A. They were led into Captivity, their King slain and left Unburied, ch. 22. 19.

Q. Who misled their King?

A. The False Prophets.

Q. What was their Reward?

A. Wo be unto them that scatter the Sheep of my Pasture, saith the Lord, ch. 23. 1.

Q. How did Jeremiah prophecy a Redress for this Inconvenience?

A. By the Coming of Christ, the true Pastor.

Q. In what words?

A. Behold (saith the Lord) I will Raise unto David a Righteous Branch, &c. In his Days Judah shall be saved, and Israel dwell in Safety, ch. 23. 5, 6.

Q. Here was a Threatning, and a Promise, what is signified hereby?

A. That as Jeremiah did, so the Ministers of God, must always mix Comfort with their bitter Doctrine.

Q. When they threaten, what is their Doctrine like?

A. A Fire, or a Hammer that Breaketh a Stone, ch. 23. 29.

Q. But when they promise, what is it like?

A. Comfortable Waters, or Precious Balm.

Q. How long lived the Israelites in Bondage under the King of Babel?

A. Seventy Years, ch. 29. 10.

The Doctrine of Chap. 30. to 41.

*Q. A*fter their denounced Servitude, how doth Jeremiah comfort the Jews?

A. First, With their Return again to their own Country, ch. 30. 3. Secondly, with the Destruction of

J E R E M I A H.

of their Enemies, ch. 30. 16. Thirdly, with Joy, Plenty and Peace, ch. 13. 12 18.

Q. What assurance doth Jeremiah give of God's Promise?

A. As sure as He is God of Heaven and Earth, and giveth the Sun to Rule the Day, and the Moon the Night, ch. 33. 20.

Q. How doth God oftentimes check the lewd Life of Christians?

A. By their better Life which are no Christians.

Q. Your Proof.

A. It may appear by the Example of the Sors of Jonadab, ch. 35. 8.

Q. What did they?

A. Their Father gave them a Commandment, and it was kept the Space of Three Hundred Years.

Q. What was the Commandment?

A. That none of that Stock or Family should drink Wine

Q. Of what Descent were the Sons of Jonadab?

A. No Israelites, though more Zealous in the Service of God, than they.

Q. What infers this Example?

A. That if they thought it a Disparagement to break the Vow made unto an Earthly Father, how much more shameful should it be for Christians to forget their Promise made to the Father of Heaven? They kept their Vow three Hundred Years, but Christians (I fear) break theirs every Hour.

Q. You said before that Jeremiah was in Prison?

A. I did.

Q. Who did imprison him?

A. King Jehoiakim first, and then Zedekiah.

Q. When he was in Prison, did he neglect his Office?

A. No, for when he could not speak to the Jews, he sent to them.

J E R E M I A H.

Q. *Whom?*

A. Baruch.

Q. *With what?*

A. With a Book, containing all the Curses of God against the Jews?

Q. *Who wrote it?*

A. Baruch, from the Mouth of Jeremiah, ch. 36. 4.

Q. *To whom did Baruch read it?*

A. To the Princes, who told the King of it.

Q. *Which King?*

A. Jehoiakim.

Q. *How did he accept it?*

A. He Burnt it, ch. 36. 22.

Q. *What did Jeremiah then?*

A. He wrote another Book, ch. 36. 32.

Q. *What learn we by that?*

A. Though the Wicked would quite Deface the Word, yet GOD will have it still Preserved.

Q. *What was the Message of the Lord, that Jeremiah Declared to ZEDEKIAH, afterward King?*

A. That He should yield himself to Nebuchadnezzar, and the City should be saved.

Q. *Did Zedekiah regard his Counsel?*

A. He heard it, but did not perform it.

Q. *What was his Hindrance?*

A. His Princes, that perswaded him to the contrary.

Q. *What did the Princes to Jeremiah?*

A. Put him into a Dungeon.

Q. *Who wrought his Deliverance?*

A. Ebedmelech a Moor, and one of the King's Eunuchs, ch. 38. 7.

Q. *What learn we by that?*

A. That more Faith sometimes is found in a Stranger, than in a Man's own Country-Man.

Q. *What became of Zedekiah for disobeying Jeremiah?*

A. His

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A. His Eyes were put out, and his Sons slain before his Face, ch. 39. 7.

Q. How went it with Jeremiah?

A. He found Favour (as the Lord before had promised) with *Nebuzaraden*, the Chief Captain, who gave him Liberty and Reward, chap. 40.

The Doctrine of Chap. 41. to the End.

Q. **W**HOM did *Nebuchadnezzar* make his Substitute over Palestine?

A. *Gedaliah* the Son of *Abikam*.

Q. Who slew *Gedaliah*?

A. *Ishmael*, the Son of *Nethaniah*.

Q. Why?

A. In the Envy of his Government.

Q. What did the People afterwards?

A. Went under *Johanan* into Egypt.

Q. Had not Jeremiah forbidden them so to do?

A. Yes, but they obeyed not.

Q. Wherefore did they not obey?

A. They feared War and Famine, ch. 41. 14.

Q. What followed their Disobedience?

A. They are destroyed from the least to the most.

Q. By whom?

A. By King *Nebuchadnezzar*, that came against Egypt; so what they feared in their own Country (Famine and War) fell upon them in another.

Q. Who destroyed the Kingdom of Babel?

A. *Cyrus*.

Q. Who moved him thereunto?

A. The Spirit of God.

Q. For what Causes?

A. Because they Gloried in the Spoil of *Israel*, and said, we offend not because they have sinned against the Lord, the Hope of their Fathers, ch. 50. 7, 11.

LAMENTATIONS.

Q. What was Nebuchadnezzar called?

A. The Hammer of the World.

Q. Why?

A. Because he had smitten down all the Princes and People of the World, ch. 51. 23.

THE
LAMENTATIONS
OF
JEREMIAH.

Quest. OF whom may we learn true and Christian-like Compassion?

A. Of the Prophet Jeremiah.

Q. Wherein?

A. In lamenting for his Country-Men, the Jews, notwithstanding they had reviled him, beaten him, imprisoned him and sought his death; and all for his love and good-will towards them.

Q. Wherein consisted his Love?

A. In Daily Admonishing them of their Sin, that they might repent, and shewing them aforehand what Plagues would follow it, if they repented not.

Q. What was it he did lament them for?

A. Their Subversion and Overthrow.

Q. By whom was their Subversion contrived?

A. By the Babylonians, their cruel Enemies.

Q. In what Manner?

A. First, They were Besieged, then suffered Famine, insomuch that they died in their Streets, and the Mothers devoured their own Children, ch. 1. 1, 11. and ch. 2. 12. Of Princes they became

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came Tributaries, ch. 1. 1. Their Joy was turned into Tears, ch. 1. 2. Their Freedom to Captivity, v. 3. Their Gorgeous Buildings to a deformed Heap, v. 4. Their Friends forsook them, v. 4. Their Enemies laughed at them, v. 6. Their Valiant Men were trodden down; their young Men slain; their Virgins deflowered, v. 15. And (which was the Grief of all Grievs) their God had forsaken them; for when they stretched out their Hands, there was none to comfort them, ch. 16. 17.

Q. What may this Example serve for?

A. To admonish all Cities of the World, be they never so famous, never so rich, never so mighty, to beware how they provoke God's Wrath against them, through their intolerable Impiety.

Q. What were their most intolerable Sins?

A. The despising the Counsel of the Prophets; their Revolting from the Truth, to Embrace Falshood and Vanity, and their Abusing the Long Sufferance of the Lord.

Q. Did the Lord forewarn them of this Desolation?

A. Yes, many hundred Years before it came, even from the time of Moses, and so from Age to Age, until the very Hour of their Captivity, as appears, Deut. 28. 64, 65, 66.

Q. In this Extremity, what Refuge doth the Prophet shew them?

A. The Holy Mount of the God of Mercy.

Q. How must they reach unto that Mount?

A. With the Arms of Repentance and Patience: With Repentance, in confessing their Sins, and being sorry for the same; and with Patience, in humble attending the Hour of their Deliverance.

Q. Was this all the Prophet did for them?

A. No, like a holy and vertuous Pastor he joined in fervent Prayer with them, That it would

E Z E K I E L.

Please the Lord to shorten their Days of Wretchedness, ch. 5.

E Z E K I E L.

The Doctrine of Chap. I. to 10.

Quest. **B** *From whom was Ezekiel called to Prophesie?*
A. By GOD.

Q. *Where?*

A. In Chaldæa.

Q. *At what time?*

A. When Jehoiakim, King of Judah, his Mother, and many lived in Captivity under Nebuchadnezzar, ch. 1, 2, 3.

Q. *To what End?*

A. To assure them, though they had yielded themselves Prisoners to the King of Babylon, and had lived in Servitude to him five Years; yet the Lord would Remember his Promise, and bring them Home again.

Q. *Did they distrust in him?*

A. Yes, and began to Murmur.

Q. *Yet the Lord inspired Ezekiel to speak unto them for their Comfort, ch. 12?*

A. True.

Q. *What gather we from hence?*

A. GOD's great Mercy, and their Weakness of Faith.

Q. *Did not Ezekiel Prophesie before?*

A. Yes, and by the Counsel of him and Jeremiah, Jehoiakim did Voluntarily Submit to the King of Babel; and therefore to Excuse the Prophets, God gives him a New Gift of Prophecy.

Q. *After what sort?*

A. A Hand appears and delivers Him a Book.

Q. *What was written in that Book?*

A. VVoe

A. Woe and Lamentation, ch. 2. 10.

Q. *What was he bid to do with this Book?*

A. Eat it, that is, imprint the Words thereof in his Heart.

Q. *Are there none fit to be God's Messengers, but such as receive his Words into their Hearts?*

A. No, and Meditate thereon, which is called an Eating.

Q. *How was the taste of it in Ezekiel's Mouth?*

A. As sweet as Honey, ch. 3. 3.

Q. *Did the People regard his Message?*

A. As they do now-a-days GOD's Preachers, very slightly.

Q. *Was he discomfited thereby?*

A. No, GOD Emboldened Him, and gave Him a Fore-head as hard as Adamant, to Out-face their Rebellion, ch. 3. 9.

Q. *What if he had been discouraged, and given way to their Sin?*

A. Then the People dying in their Sins, their Blood should have been Required at his Hands, ch. 3. 18.

Q. *Who may take heed by this Lesson?*

A. All dumb, idle, and illiterate Ministers.

Q. *But he teaching them, and they not repenting, how then?*

A. Their Blood shall be upon their own Heads, ch. 3. 18, 19.

Q. *How did Ezekiel Prophecy the Destruction of Jerusalem?*

A. By the Parable of his Hair, the one Part whereof He would Burn, the other cut with the Sword, and scatter the third with the Wind, ch. 5. 2.

Q. *What did this signify?*

A. That one Part of the People should dye through Famine, the second be slain, and the third led into Captivity, ch. 4. 12.

Q. *ALL*

Q. All this while this is threatening: How doth the Prophet comfort them?

A. By shewing that a Remnant should be saved, and they should be displeased for their Sins, and find Mercy, ch. 6. 8.

Q. How did God deliver that Remnant in time of Vengeance?

A. By setting a Mark upon them whereby they were known, as he doth upon all his Elect, ch. 9. 6.

Q. Rehearse the Prophet's words of their Deliverance?

A. As sure as I live (saith the Lord) I will bring you from the People, and will gather you out of the Countries wherein you are scattered, with a Mighty Hand and with a stretched-out-Arm, and in Wrath poured out, ch. 20. 23, 24.

The Doctrine of the 10th Chapter.

*Quest. A*fter Jehoiakim, and the rest were led into Captivity, those that remained still in Judea, how did they live?

A. Like Murderers and Idolaters, ch. 26. 6.

Q. Who missed them?

A. Jeremiah the Son of Zur, and Pelatiah the Son of Benaiah.

Q. What did they Boast of?

A. That God hath utterly forsaken those that were in Captivity, and given the Land unto them in Possession, ch. 11. 13.

Q. How was that Reproach punished?

A. Pelatiah, one of the chief Princes, was struck with sudden Death ch. 11. 15.

Q. What may we learn by that Example?

A. That it is dangerous to mis-judge of God's secret Judgments.

Q. What

E Z E K I E L

Q. What doth Ezekiel say against false Prophets?

A. That they should be consumed in the midst of their Vanities, ch. 14. 14.

Q. How did the false Prophets seduce the People?

A. By sewing Pillows under their Elbows, and covering their Heads with Veils.

Q. What is the meaning of that?

A. They flattered them with Security, and blinded their Eyes with false Delusions, ch. 13. 8.

Q. Why doth God send false Prophets, and unlearned Preachers among his People?

A. For their Ingratitude, because they do not hearken to the true Prophets and Preachers when they have them, a Fault to be much feared in England at this time.

Q. In the time of God's wrath, may the wicked presume of Safety for being in Company with the godly?

A. No.

Q. Your Proof?

A. If (saith the Lord of Judea) I send my Sword through this Land, and say unto it, Destroy both Man and Beast in it, though Noah, Daniel and Job were in the midst of it, they should deliver neither Son nor Daughter, but their own Sou's by their Righteousness, ch. 14. 17, 18.

Q. How doth God often times punish us for Sin?

A. Even by the same Means by which we made our selves to Sin; as Violence with Violence, Lust with Lust; and as he did with the Israelites, which caused the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry amongst whom they had learned Idolatry, ch. 10. 3, 30.

Q. Will God punish one for the sin of another?

A. No, every Soul that sinneth shall suffer; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of

E Z E K I E L.

of the Son, but the Righteousness shall be upon him; and the Wickedness of the Wicked shall be upon himself, ch. 18. 20.

Q. How is it said then, that God will punish the sins of the Fathers upon the Children, to the Third and Fourth Generation?

A. That is meant, if the children continue in the Sins of their Fathers but otherwise not.

Q. If the Righteous Man become Wicked, what is his Reward?

A. Condemnation.

Q. If a wicked Man forsakes his wickedness, and lives uprightly, what is his reward?

A. Forgiveness, ch. 18. 26, 27.

The Doctrine of Chap. 20. to 37.

Quest. What sins, besides Idolatry, hastened the Destruction of Jerusalem?

A. Murthering of the Prophets, Oppressing the Stranger, Neglecting the Fatherless and Widow, Prophaning the Sabbath, Sowing of Dissension, Committing of Incest, Taking of Bribes, Usury and Extortion, ch. 22. 6, 7, 8, 9, 10, 11, 12.

Q. Do these sins live at this Day?

A. Yes, in as rank a Manner as they did then.

Q. What is then to be feared?

A. Lest we should be punished as they were.

Q. You spake before of the Parable of the Hair, whereby Ezekiel shewed the Manner of Jerusalem's Overtrow; shew me by how many Signs and Parables he taught?

A. By Fifteen, whereof one being past before, there remains Fourteen unspoken of.

Q. Rehearse them in Order, what is the First?

A. The Parable of the Six Men, that came with Swords; and one in White Cloathing, with Pen and Ink in his Hand, ch. 6.

Q. What

E Z E K I E L

Q. *What doth that signify?*

A. The fierce Soldiers that should enter Jerusalem; and by him in white, the Mercy of the Lord, to mark such as should be saved.

Q. *What is the second?*

A. The Vision of the Man in White, that took burning Coals from the Altar, and scattered them Abroad, ch. 10.

Q. *What doth that signify?*

A. The burning of the City of Jerusalem.

Q. *What is the third?*

A. The Parable of Ezekiel carrying forth of his Stuff out of the City by Night, ch. 12.

Q. *What doth that signify?*

A. That even so the Israelites should be led with their Burdens into Captivity.

Q. *What is the fourth?*

A. Of Eating Bread with Trembling, and Drinking Water with Trouble, ch. 12.

What is signified by that?

A. The Torment of Mind, and Affliction of Body that should Accompany the Israelites.

Q. *What is the fifth?*

A. Setting up a Wall, and Daubing it with Untempered Mortar, ch. 13.

Q. *What doth that signify?*

A. The False Doctrine of the Prophets, when one did tell a Lye, another would maintain it.

Q. *What is the sixth?*

A. The Parable of the Vine without Fruit, ch. 15.

Q. *What doth that signify?*

A. That if Jerusalem, which was the Congregation that God had taught, did not bring forth Fruit of good living according to his Doctrine, like the barren Vine, it should be thrown into the Fire.

Q. *What is the seventh?*

A. The

E Z E K I E L.

A. The two Eagles, ch. 17.

Q. *What doth that signifie?*

A. the two Kings of *Egypt* and *Babylon*, ordained for the Scourgers of *Jherusalem*.

Q. *What is the Eighth?*

A. The Parable of the Lion and the Lions Whelps, that were given to raven and devour, and at the last were taken in trails, ch. 19.

Q. *What doth that signify?*

A. By the Lion is signified *Jehoahaz*, and by the Whelps his two Sons, *Jehoiakim* and *Jehoiakin*, which devoured the Blood of the Prophets, and at last were all three taken in the Snare of the King of *Egypt* and *Babylon*.

Q. *What is the ninth?*

A. The Parable of the Forest consumed with Fire.

Q. *What doth that signifie?*

A. *Jerusalem*, compared to a Forest, should be consumed with Fire, ch. 10.

Q. *What is the tenth?*

A. The Parable of the two Sisters, *Abolah* and *Abolibah*, which were proud, lascivious and incontinent.

Q. *What doth that signify?*

A. The two Kingdoms of *Judah* and *Israel*, which became Idolaters both, and therefore are compared to unchast Women, and forsake their Husbands to follow Strangers, ch. 23.

Q. *What is the Eleventh?*

A. The Parable of the bad Shepherds, that fed and clothed themselves of their Flocks, yet neglected the Care of them, suffering them to be scattered and devoured.

Q. *What doth that signify?*

A. Careless Magistrates, that being set to rule and govern the People (so they may live at ease), care not what becomes of their charge; but use them with all tyranny and cruelty, ch. 43.

Q. *What*

E Z E K I E L.

Q. What is pronounced against such Magistrates ?

A. The Lord will rise up against them, and require the Blood of the People at their Hands.

Q. What is the twelfth ?

A. The Field of Dead Bones, whereunto Ezekiel was brought by the Spirit of God.

Q. What doth that signify ?

A. That as God in the sight of Ezekiel did gather the dead Bones together, cloathed them with Sinews and Flesh, and breathed Life into them, raising them in the perfect Shape of Men as they lived before : So sure it was, and much more certain, that he was able to bring back his Children from Captivity.

Q. Of what is that a sign unto us else ?

A. Of the Resurrection of our Bodies after Death.

Q. What is the thirteenth ?

A. The Parable of the Seething Pot, where in were divers Joynts, which were taken out by Piece-meal, and the Pot left empty to melt upon the Coals.

Q. What doth that signify ?

A. The hot Vengeance of God against Jerusalem, the destroying of the People by little and little. and trying of the Remnant like Metal in the Fire.

Q. What is the fourteenth ?

A. The Parable of the Death of Ezekiel's Wife.

Q. What doth that signify ?

A. That as God took from him her that was the Pleasure of his Eyes ; so would he Pollute his Sanctuary, that was the Pride and Pleasure of the Israelites, ch. 24.

Q. Against what strange Nations did Ezekiel Prophecy ?

A. Against the Ammorites, Moabites, Idumeans, Philistines, Tyre, Sidon, Egyptians, Assyrians.

Ge 2,

E Z E K I E L.

Gog and Magog, and in them against all the Enemies of God's Church.

—Q. *What did Ezekiel Prophecy against these People?*

A. Destruction.

Q. *Why?*

A. Because they rejoiced at the Misery of his People, and were as pricking Thorns in the House of Israel.

Q. *How should they be destroyed?*

A. In the same Manner that they had destroyed the Jews and with more Cruelty.

Q. *By whom?*

A. By the Babylonians.

Q. *Of what Comfort did Ezekiel Prophecy besides the Return of the Jews?*

A. Of the coming of Christ the true Shepherd, that should give his Life for his Sheep ch. 34. 23.

Q. *That, and all other Blessings of God, why are they bestowed upon us?*

A. Not for our Deserts, but through the Mercy of God, ch. 36. 22.

The Doctrine of Chap. 37. to 48.

Quest. **W** *Hat doth Ezekiel Prophecy of in these last Chapters?*

A. Of the Re-edifying of the City and Temple of God, of the Service, and orderly Government that should be amongst them, as had been before.

Q. *What is meant by the waters that Ezekiel saw issue from the Temple?*

A. The Graces that should be bestowed upon the Church, under the Kingdom of Christ, ch. 47. 10.

Q. *What is meant by the rising of the waters?*

A. That

E Z E K I E L.

A. That God's Graces should increase and decrease, ch. 47. 5.

Q. What by the multitude of Trees that stood on the one side, and on the other of the waters?

A. The Multitude of those that should be refreshed by the Doctrine of Christ, ch. 47.

Q. What by the meeting of those several waters in one Sea?

A. That all the World should be Refreshed with the Gospel, and be as it were one Temple to the Lord.

Q. What is meant by the wholsomness of the waters?

A. The Purity and Wholsomness of the Doctrine of the true Church

Q. What by the Fishes?

A. GOD's Preachers.

Q. What by the multitude of Fishes?

A. The great Number of Hearers.

Q. What by the Marshes and miry Places.

A. The Wicked and Reprobates.

Q. What by the Fruitfulness of the Trees that grow on each side?

A. The Prosperity of the Faithful.

D A N I E L.

The Doctrine of Chap. 1. to 4.

Quest W Hen was Daniel called?

A. In the time that Ezkiel lived, and when the Jews were Captives in Babylon.

Q. Who was the King of BABYLON?

A. NEBUCHADNEZZAR.

Q. Besides the People, what did Nebuchadnezzar bring with him from Jerusalem? *A. The*

DANIEL.

A. The Vessels of the Temple of the Lord,
chap. 1. 2.

Q. What did he with them?

A. Placed them in the Temple of his GOD.
Ibid.

Q. How did Nebuchadnezzar dispose of the Jews?

A. He commanded *Ashpedas* the Master of his Eunuchs to call out of the Hebrews Sons, certain that might be trained up to serve Him.
Chap. 1. 3.

Q. What kind of Persons should these Sons be?

A. Such as are Noble, Witty, and of Comely Stature.

Q. What should be done to those young Gentlemen?

A. They should be instructed in the Languages and Customs of the *Chaldeans*, ch. 1. 4.

Q. To what purpose?

A. That they might so forget their own Country, and their Countries Religion.

Q. How long should they be trained up on this Fashion?

A. Three Years, ch. 1. 5.

Q. What Allowance should they have?

A. Meat and Drink from the King's Table,
ch. 1. 5.

Q. Who were the chief among them?

A. Daniel, Shadrach, Meshack, and *Ahednego*.

Q. How did these like of the King's Allowance?

A. They would not eat it.

Q. Why?

A. Because they would not be defiled with the Portion of the King's Meat, which was given them to make them forget their Accustomed Sobriety, ch. 1. 8.

Q. What did the chief of the Eunuchs then?

A. Was afraid that they would not look so well as the rest of their Brethren, and so the King would be incensed, ch. 1. 10.

Q. But

Q. But what did Daniel?

A. Intreated their Governour to try them ten Days with Pulse and Water, and if at the ten Days End they looked not so well as their other Fellows, he should deal with them as he thought good, ch. 2. 13.

Q. Did their Governour give Consent?

A. Yes.

Q. And how were they at ten Days end?

A. They were in better liking than all the rest that did eat of the Portion of the King's Meat, ch. 1. 15.

Q. What may we learn by that?

A. That with the Blessing of God, the Poor Man's Dish is as cherishing as the Rich Gluttons Delicates.

Q. What gifts did God bestow upon these four Children?

A. The Gift of Knowledge and Understanding.

Q. Besides these, what gave he to Daniel?

A. The Gift of Prophecy, and to Interpret Dreams and Visions, ch. 1. 7.

Q. When they were brought before the King, how did he like of them?

A. He found them wiser than all his Inchanters and Astrologers, ch. 1. 20.

Q. What did the King then?

A. Dreamed a Dream which he could not remember, ch. 2. 1.

Q. Of whom did he ask Counsel?

A. Of his Inchanters, ch. 2. 2.

Q. Did they tell him what was his dream?

A. No, they could not, ch. 2. 10.

Q. How did the King take it?

A. He commanded not only they, but all the wise Men of Babel should be put to Death, of which Number was Daniel, Shadrach, Meshach and Abednego, ch. 2. 12.

Q. How

Q. How did they escape of them?

A. Daniel intreated Respite of the King, and he would tell him his Dream, and the Interpretation thereof.

Q. Did the King give him respite?

A. He did, ch. 2. 16.

Q. Whither went Daniel then?

A. To his other Brothers, ch. 2. 17.

Q. What to do?

A. To have them joyn in Prayer with him to their God, that it would please him to reveal this Mystery unto him, ch. 2. 18.

Q. What Success had they in their Prayer?

A. God shewed Daniel the Dream, and the Interpretation thereof, ch. 2. 22.

Q. Went he presently to the King?

A. No, but gave God Thanks first, and praised His Holy Name, ch. 2. 19.

Q. What was the Dream?

A. An Image, the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, the Feet part Iron, part Clay.

Q. How long did it seem to stand before the Presence of the King?

A. 'Till a Stone cut without Hands smote it in Pieces, and scattered it like the Chaff of the Summer Floor.

Q. What became of the Stone?

A. It turned to a great Mountain, and filled the whole Earth, ch. 31. to 35.

Q. What was Daniel's Interpretation of the Dream?

A. By Gold, Silver, Brass, and Iron, were meant the Four Monarchies of the World.

Q. Which was likened to Gold?

A. The Babylonians.

Q. Which to Silver?

A. The Persians.

Q. Which

Q. Which's Brass?

A. The Macedonians.

Q. Which to Iron and Clay?

A. The Romans. And as these Metals did exceed one another in Goodness, so did all the four Ages; growing still worse and worse, till the coming of Christ.

Q. What is meant by the Stone?

A. The Kingdom of Christ, that should come at the End of these, which should overthrow the last, and remain when all the rest were extinct.

Q. How did the King reward Daniel for interpreting his Dream?

A. Made him a Great Man, and a Chief Ruler over the Province of Babel.

Q. In this Prosperity did Daniel forget his Brethren?

A. No, he made a Request to the King for them, and he advanced them likewise to great Offices.

Q. In what place?

A. In the Province of Babel, but Daniel sat as Chief Judge in the King's Gate, ch. 2. 49.

Q. What befell afterwards?

A. The King set up an Image, and Comanded it to be Worshipped.

Q. Where did he set it?

A. In the Plain of Dura.

Q. What was the Penalty of them that did not Bow to this Image?

A. To be burnt in a Fiery Furnace.

Q. To what End did the King Ordain this Ceremony?

A. Because he feared the Jews (by their Religion) would have altered the State of his Commonwealth, and therefore he meant to bring all to one kind of Religion.

Q. Who did refuse to worship this Image?

A. Shadrach,

A. Shadrach Meshach, and Abednego.

Q. How were they dealt withall?

A. Accus'd and brought before the King.

Q. Why brought they not Daniel as well as them?

A. It seemeth they were afraid to accuse him by reason of his great Favour and Authority with the King.

Q. What did the King do to Shadrach, Meshach, and Abednego?

A. Threatned them first; but when they would not yield, he commanded them to be bound and cast into the Burning Furnace.

Q. Were they destroyed by the Fire?

A. No, their God in whom they trusted, sent an Angel unto them that preserved them, and burnt the King's Officers, ch. 3.

Q. What did this do to the King?

A. Astonish him, so that he bad them come forth.

Q. When they came forth, was any thing about them perisht?

A. Not so much as an Hair of their Head; nay, their Garments retained not so much as any scent of the Fire, ch. 3. 27.

Q. Why was this Miracle done?

A. As well to confirm the Faith of his Servants, as to make the King confess the God of Heaven to be of Power above his Idols.

Q. Did the King make any such Confession?

A. Yes, and ordained a Law, that whosoever Blasphemed the God of Shadrach, Meshach, and Abednego, should be torn in pieces, v. 29.

The Doctrine of Chap. 4. to 8.

Quest. HOW oft did the King dream?

A. Twice.

Q. What was his Dream?

A. A

A. A Tree in the Midst of the Earth, tall and spreading, so that the Fowls of the Air did build in it, the Beasts of the Field were covered with the Shadow, and all Flesh fed with the Fruit thereof; then he beheld the Watchman, and an Angel descended from Heaven, that said, Cut down the Tree, break his Branches, shake off his Leaves and scatter his Fruit, that the Beasts may fly from under it, and the Fowls from off the Branches; nevertheless leave the Stump, or his Root, in the Earth, and bind it with a Band of Iron amongst the Grass, and let it be wet with the Dew of Heaven, and let his Heart be chang'd from Man to Beast, and let his Portion be amongst the Beasts of the Field, till seven Times be past over him, *ch. 4. 8, to 13.*

Q. V. What was Daniel's Interpretation?

A. That the Tree did represent the King's Person; the Height, Breadth, and Fruitfulness thereof, his Magnificence and Pomp: the Cutting of it down, his Disposition to live amongst the Beasts of the Field for seven Years, till he did confess the most High to bear Ru'e over the Kingdoms of Men, and to dispose of them according as he pleas'd.

Q. Why did God send this Vision to the King?

A. To admonish him of his intolerable Pride and Blasphemy.

Q. Was he converted at the Interpretation thereof?

A. No, but continued still in his Pride, till God drove him from his Kingdom.

Q. When was he restored?

A. At the End of seven Years, when he confess'd his Sin; and glorified God.

Q. What became of him afterwards?

A. His Kingdom was augmented, and he dy'd in Peace, *ch. 4. 36.*

Q. Who succeeded him?

H

A. Evil.

A. Evilmercdach, and then Belsbazzar.

Q. What did Belsbazzar?

A. Make a Feast to a thousand Princes, and drank Wine.

Q. At what Time?

A. Even when Darius had besieg'd the City.

Q. What Plate had he to drinkin?

A. The holy Vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

Q. Who drank in them?

A. He, his Princes, Wives, and Concubines.

Q. Was GOD displeas'd thereat?

A. Yes.

Q. How did he shew his Displeasure?

A. By a Hand-writing upon the Wall.

Q. What was the Writing?

*A. GOD hath number'd thy King-
dom, and hath finish'd it, ————— } *Menc.**

*Thou art weigh'd in the Balance, and
art found too light, ————— } *Tehel.**

*Thy Kingdom is divided to the
Meds and Persians, ————— } *Peres.**

Q. Who read it?

A. Daniel.

Q. What was his Reward for it?

A. A purple Robe, a Chain of Gold, and to be made the third Ruler in the Kingdom, ch. 5.

Q. How long lived Belsbazzar after this?

A. He was slain that Night.

Q. Who succeeded him?

A. Darius.

Q. How old was he when he took the Kingdom?

A. Threelcore and two Years old, ch. 5. 31.

Q. What Favour found Daniel with Darius?

A. He made him One of the Three that commanded an hundred and twenty Governours, which were set over the whole Kingdom of Babylon, ch. 2. 6.

Q. How

Q. How did his Fellow Officers take it, that he (being a Stranger) should be equal with them in Authority?

A. Envied him.

Q. Was that all?

A. No, they laid a Snare to entrap his Life.

Q. How was that?

A. They caused the King to make a Decree, and seal it, That whosoever did prefer any Petition, either to GOD or Man, for thirty Days, (but to the King) should be cast into the Lions Den.

Q. How did they know this would entrap Daniel?

A. Because they knew that he was religious, and thrice every Day he used to pray unto GOD.

Q. Did Daniel, (for the Decree) refrain from Prayer?

A. No.

Q. Why?

A. Because he knew it was better to disobey Man than GOD.

Q. Where did his Enemies spy him at Prayer?

A. In the Window of his House, which open'd towards Jerusalem.

Q. Did they straightway catch him?

A. No, they told the King first.

Q. How did he take it?

A. He was griev'd for Daniel.

Q. Might he then have pardon'd him?

A. He could not, because of the Laws.

Q. How then?

A. Daniel was attack'd, and thrown into the Lions Den, and a Stone put upon the Mouth of the Cave.

Q. Where was the King at that Time?

A. In presence, and seal'd the Stone with his own Signet, that the Law might be thorowly executed.

Q. What said the King to Daniel when he was let down?

A. He comforted him.

Q. How?

A. In these Words: The GOD whom thou always servest, even He will deliver thee.

Q. Whither went the King?

A. To his Palace.

Q. How did he rest that Night?

A. He could not sleep, ch. 6. 18.

Q. What did he in the Morning?

A. Rose early, and came to the Den.

Q. What said he when he came thither?

A. Cried aloud, and asked Daniel if his GOD had deliver'd him?

Q. What answer'd Daniel?

A. That GOD sent an Angel, and stopp'd the Mouths of the Lions, ch. 6. 22.

Q. Was Daniel then taken up?

A. Presently; and his Accusers, their Wives and Children, cast down in his stead.

Q. How did the Lions use them?

A. Tore them in pieces.

Q. What did this Miracle work in Darius?

A. Two Things: Great Joy, and a Publication of a Decree.

Q. What was the Decree?

A. That all Nations should tremble and fear before the GOD of Daniel.

Q. What was the first Vision that Daniel saw?

A. The Vision of the four Beasts.

Q. What is understood by this?

A. The four Monarchies before spoken of.

Q. Of the Four, which was the worst?

A. The Roman Monarchy.

Q. Why?

A. Because in it sprang up the most bitter Persecution of the Church of GOD, ch. 7. 25.

The

The Doctrine of Chap. VIII. to XII.

Quest. **W**hat was Daniel's second Vision?

A. The Ram with two Horns, and the Goat with One.

Q. What is understood by the Ram with two Horns?

A. Darius, and his two Kingdoms of the Medes and Persians.

Q. What understand you by the Goat with one Horn?

A. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the World.

Q. Who succeeded Alexander?

A. The Empire was divided into four Parts, by four of his Princes: Whereof Cassander had Macedonia; Seleucus, Syria; Antiochus, Asia the Less; and Ptolemy, Egypt.

Q. Who succeeded Seleucus?

A. His Son Antiochus.

Q. What was he?

A. A great Persecutor of the Church, chap. 8.

12.

Q. How was he put down?

A. By the Hand of GOD.

Q. Did Daniel see the End of their Captivity?

A. Yes; and it was told him in a Vision how many Years it should be from the Building of the Temple, to the Coming of Christ.

Q. How many Years should that be?

A. Four hundred thirty and four Years.

HOSEA.

The Doctrine of Chap. I. to VI.

Quest. **W**hen did Hosea prophesy?

A. In the Days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah; and in the Days of Jeroboam King of Israel, ch.

1. 1.

Q. How long did he prophesy?

A. Seventy Years.

Q. Wherein stood his Doctrine?

A. In Alluring and Deterring.

Q. How did he allure the People?

A. By the Sweetness of GOD's Promises.

Q. To do what?

A. To obey and love him.

Q. How did he deter them?

A. By threatening GOD's Plagues to fall upon them.

Q. For what?

A. For their vicious and wicked Living.

Q. Was Idolatry used in those Days?

A. Very much.

Q. Where?

A. In the Synagogue, and other Places.

Q. What doth the Prophet call the Synagogue?

A. Diblaim, that is, Rottenness.

Q. What doth he call the People?

A. Gomer, that is, Corruption, the Daughter of Rottenness.

Q. Why doth he use these Terms?

A. To shew the Filthiness of their Idolatry, ch. 1.

Q. What is the Fruit of Corruption?

A. Lo-ammi, that is, Not my People.

Q. What is understood by that?

A. That

A. That so long as we delight in Sin, we are not GOD's People.

Q. What is the Fruit of Sin?

A. Destruction,

Q. What causeth Destruction?

A. Want of Knowledge, ch. 4. 6.

Q. How cometh want of Knowledge?

A. By neglecting GOD's Word.

Q. What do we fall into for want of Knowledge?

A. Into all Manner of Sin; as Swearing, Lying, Killing, Stealing, and Whoring, ch. 4. 2, 3.

Q. What is necessary for the preventing of those Evils?

A. Instruction.

Q. From whom?

A. From the Learned.

Q. What will the Lord do to the Minister that is not able to instruct?

A. Cast him off.

Q. What to the People that, being instructed, do not follow him?

A. The same, ch. 4. 6.

The Doctrine of Chap. VI. to XIV.

Quest. **W**Hat is the Fruit of Affliction?

A. It causeth us to seek to GOD; as the Wounded to the Surgeon.

Q. Will GOD be ready to receive us?

A. Yes; and to heal us, as he did hurt us.

Q. How must we come to the Lord?

A. With Obedience in Heart towards him, and Love towards our Neighbours, ch. 6. 6.

Q. How will he entertain us?

A. He will be our GOD, and we shall be his People, ch. 2. 23. He will be joyn'd to us as the Bridegroom to his Bride, never to be separated, ch. 2. 20.

Q. But if we keep aloof, and come not at him, what will he do?

H. 4.

A. He

A. He will forsake us, as we forsake him.

Q. For what doth the Prophets complain against the King?

A. For Surfeiting and Excess, *ch.* 7. 5.

Q. For what against the People?

A. For flattering the King in his Wickedness.

Q. For what else?

A. When they cried, they did not cry to him, *ch.* 7. 10. When they sought Help, it was at the Hands of Men, *ch.* 7. 11.

Q. How doth God deal with us, when we fly from him to the Help of Men?

A. He spreads a Net before our Feet, and intangles us in our Devices, *ch.* 7. 12.

Q. Whither did Israel fly for Help?

A. To Egypt.

Q. What found they there?

A. Nettles in their pleasant Places, and Thorns in their Tabernacles, *ch.* 9. 6.

Q. How were they plagued at Home?

A. With Famine and Slaughter.

Q. With Famine how?

A. The Floor and the Wine-press did not feed them, and the new Wine failed them, *ch.* 9. 2.

Q. With slaughter how?

A. Ephraim (saith the Lord) shall bring forth his Children to the Murderer, *ch.* 9. 12, 13, 14, 15.

Q. Was this the last of their Punishments?

A. No; Samaria, the chief City of Israel, was destroyed as the Foam upon the Water, *ch.* 10. 7. and the rest of the Cities the Sword fell upon, and devoured them, *ch.* 11. 6.

Q. What became of the People that survived?

A. They were led away into Assyria, *ch.* 11. 5.

Q. How doth God express the Terror of his Judgements against the Wicked?

A. In comparing himself to a Whirlwind, them to Chaff, himself to a Lion, and them to his Prey, whom he will scatter and devour, *ch.* 13.

Q. How doth he expreſs his Favour to the Godly?

A. He will ſay to Death, I will be thy Death; and to the Grave, I will be thy Deſtruction, for Deliverance, ch. 13. 14.

Q. How do the Wicked meaſure the Favour of God?

A. By outward Proſperity.

Q. How do the Godly meaſure the Favour of God?

A. By inward Graces?

Q. How might Samaria, and the whole Kingdom of Iſrael, have avoided their Ruine?

A. By hearkening to their Prophets, that told them ſo long before.

Q. Are not we admoniſhed in the like Manner in theſe Days?

A. Yes.

Q. By whom?

A. By God's Preacher.

Q. What muſt we learn thereby?

A. By the Harms that fell out to Iſrael, to avoid the like threatned on us if we forſake not our Wickedneſs.

JOEL.

Queſt. What doth Joel teach?

A. Repentance.

Q. How?

A. By telling Judah of the great Plague that was fallen upon them for their Sins.

Q. What was the Plague?

A. Famine.

Q. In what Manner?

A. Their Corn and Fruit-trees were deſtroyed.

Q. How?

A. By Caterpillars, and other cankerous Worms, ch. 1. 4.

Q. What was the efficient Cauſe of this Plague?

A. Divine Judgment.

A. Drunkenness and Surfeiting, *ch. 1. 5.*

Q. *What was the Effect?*

A. Men howl'd, and Cattle pined, *ch. 1. 10, 11.*

Q. *What is the Means to avoid these and the like Plagues?*

A. Repentance and Prayer, *ch. 1. 14.*

Q. *But Judah not being reformed by this Plague, what other doth Joel prophesie shall fall upon them?*

A. The Sword.

Q. *By whose Practice?*

A. The King of the Assyrians.

Q. *What Kind of Person doth he describe him to be?*

A. One before whose Face should stand Terror, and behind his Back Destruction, *ch. 2. 3, 6.*

Q. *How doth he teach us to avoid this Plague?*

A. By Repentance likewise, and Prayer.

Q. *What doth the Lord promise us if we do repent?*

A. For Scarcity, Abundance; I will send you Corn and Wine, and Oil, (saith the Lord,) and you shall be satisfied, *ch. 2. 19.* And for War, Peace; I will remove far from you your Enemies, *ch. 2. 20.*

Q. *What doth he promise beside?*

A. Increase of Spiritual Grace, and the Confusion of them that were their Enemies, *ch. 3. 7, 11.*

A M O S.

Quest. **O** *F what Birth was Amos?*

A. A poor Herdsman's Son.

Q. *Where was he born?*

A. At Tekoah, a poor Town six Miles from Jerusalem.

Q. *In whose Days did he prophesie?*

A. In the Days Uzziah King of Judah, and Jeroboam King of Israel.

Q. *How*

Q. How doth he procure Authority to his Doctrine, considering he was of so base a Parentage?

A. By saying, that his Words are the Words of God, ch. 1. 3.

Q. Against whom did he first prophesie?

B. Against Damasous, the Philistines, Tyre, and the Idumeans, Ammonites, and Moabites?

Q. What was his purpose in that?

A. To shew, if God punished the Sins of such as scarce had any Knowledge of him, much more would he afflict the Jews, whom he had from Age to Age nursed up in his Discipline.

Q. Against whom did he next prophesie?

A. Against the Kingdoms of Israel and Judah.

Q. What Sin of theirs did he find out?

A. Cruelty, Presumption, Security, Lack of Pity, Hoarding up of Corn, and Covetousness.

Q. How were they cruel?

A. They turned Judgement into Wormwood; that is, instead of Equity, they executed Oppression, ch. 5. 7.

Q. What was the Punishment of that Sin?

A. They should build Houses, and not dwell in them; and Vineyards, and not eat the Grapes thereof, ch. 5. 11.

Q. Why?

A. Because the Foundations were laid by the Ruine of the Poor.

Q. How were they presumptuous?

A. Notwithstanding Gods Threatnings, they still thought themselves Innocent.

Q. How did he reprove that Sin?

A. By asking a Question.

Q. What was the Question?

A. Can a Trumpet be blown in the City, and the People not be afraid? That is, Can God by his Prophets cry out against Sins, and the People think there is no Sin? ch. 3. 6.

Q. How were they secure?

A. They

A. They stretched themselves upon Beds of Ivory, eat the Lambs of the Flock, had Musick, drank Wine in Bowls; but no Man pitied the Poor, *ch. 6. 4, 5, 6.*

Q. *What is the Punishment of such People?*

A. Their Feasts shall be turned to Mourning, their Songs to Lamentation, and their Ease unto Unrest, *ch. 1. 10, 12.*

Q. *How were they covetous?*

A. They swallowed up the Poor, *ch. 4.*

Q. *How was that?*

A. By hoarding up Things necessary for Food and Cloathing, and so procuring a Death, that they might sell dear, even the very Refuse of their Merchandize, and make their great Measure small, and their Weight little, *ch. 8. 5, 6.*

Q. *What hath the Lord sworn he will do to such a People?*

A. He hath sworn by the Excellency of Jacob, that he will never forget any of their Works, *ch. 8. 7.* Tho' they dig into Hell, thence he will fetch them; tho' they climb up to Heaven, from thence he will bring them; tho' they sink into the Bottom of the Sea, there will he command the Serpent to bite them; and tho' they go into Captivity, he will follow them with the Sword, and set his Face against them; there shall be no Way for them to escape, *ch. 9. 2, 3, 4.*

OBADIAH.

Quest. **W** *Hat Sin doth Obadiah complain of?*

A. The Lack of Charity.

Q. *In whom?*

A. In Brother towards Brother.

Q. *Who were they?*

A. the Edomites against the Israelites.

Q. *How*

O B A D I A H.

Q. *How were they Brothers?*

A. The Edomites came of *Eſau*, and the *Iſraelites* of *Jacob*.

Q. *What wrong did the Edomites do to the Iſraelites?*

A. Joined with their Enemies, rejoyced at their Deſtruction, and helped to bear away the Spoil,
v. 11, 12, 13.

Q. *How did God puniſh them?*

A. He made the Houſe of *Jacob* a Fire, and the Houſe of *Joſeph* a Flame, and ſet the Edomites between them, as Stubble, to be devoured,
v. 18.

J O N A H.

Queſt. **W** *Hither was Jonah ſent?*

A. To *Nineveh*, the chief City of the *Aſſyrians*.

Q. *What to do?*

A. To preach.

Q. *Did he obey the Commandment of God?*

A. No, he broke it.

Q. *How?*

A. He went another way.

Q. *Whither?*

A. To *Tarſhiſh*.

Q. *What moved him ſo to do?*

A. His own Reason.

Q. *Why?*

A. Becauſe he thought the *Jews* repented not by his Doctrine, much leſs would the *Heathen*.

Q. *How did he ſer Paſſage?*

A. Hired a Ship, and paid his Fare.

Q. *When he was at Sea, what hapned?*

A. A Tempeſt.

Q. *What*

Q. *What caused the Tempest?*

A. GOD.

Q. *To what End?*

A. To check the Disobedience of *Jonah*.

Q. *What did Jonah during the Tempest?*

A. Sleep.

Q. *What did the Mariners?*

A. Studied to find the Cause of this Disturbance.

Q. *After what Manner?*

A. By casting of Lots.

Q. *To whom fell the Lot?*

A. To *Jonah*.

Q. *What did the Mariners with Jonah?*

A. Threw him into the Sea.

Q. *Was he drowned?*

A. No; though his Sin deserved it, yet God preserved him.

Q. *How?*

A. He sent a Whale, that swallowed him.

Q. *What followed?*

A. The Tempest ceased, and the Mariners glorified God.

— Q. *But what did Jonah, being in the Fish's Belly?*

A. Thought upon his Sin, and cried to the Lord.

Q. *How did the Lord deliver him?*

A. Caused the Fish to cast him up upon the dry Land.

Q. *How long had he been in the Fish's Belly?*

A. Three Days and Three Nights?

Q. *And what followed then?*

A. The Lord spake to *Jonah* the second Time, and bad him arise and go to *Nineveh*, and preach Repentance.

Q. *Did he now obey?*

A. Yes; and cried in the Streets, *Yet Forty Days, and Nineveh shall be overthrown.*

Q. *How*

JONAH.

Q. How did the People entertain this Doctrine?

A. With Fear and Trembling.

Q. What did they?

A. Proclaimed a Fast from the Greatest to the Smallest; the King himself rose from his Throne, cast off his Robe, and put on Sackcloth, commanding all his Subjects to do the like; and that neither Mannor Beast should taste Food, till they had cried to the Lord for Mercy.

Q. When the Lord saw their Repentance, what did he?

A. Turned away his Wrath, and saved their City.

Q. How did Jonah take their Deliverance?

A. He was angry.

Q. Why?

A. Because, being a Prophet, he should be found false of his Word; and therefore began to upbraid GOD.

Q. In what Manner?

A. O Lord, (saith he) was not this my Saying: when I was yet in my Country, That thou wast a gracious God, merciful, and slow to Anger, and repentest Thee of Evil? For which Cause I fled to Tarshish: Therefore, I beseech Thee, take my Life, rather than let me live to Infamy.

Q. Whither went he?

A. Out of the City, to see if after forty Days the Lord would destroy the City.

Q. On which Side of the City sate he?

A. On the East-side.

Q. How was he covered?

A. He built him a Booth.

Q. What did God cause to grow over him, to shadow him?

A. A Gourd.

Q. What became of the Gourd?

A. The next Morning a Worm struck it, and it withered.

Q. Had

Q. *Had Jonah any Inconvenience in that?*

A. The Eastern - Wind and Sun-Beams beat upon *Jonah's* Head, and made him faint, so that he was grieved for the Loss of his Gourd.

Q. *What said the Lord to him then?*

A. Hast thou Pity (said he) on the Gourd, for which thou hast not labour'd, nor madest it grow, which came up in a Night, and perished in a Night? And wouldst thou not have me to pity *Nineveh*, wherein there are sixscore thousand Persons that cannot discern the right Hand from the left, and also much Cattle?

Q. *What learn we by this?*

A. That we must not measure the Providence and Mercy of God after the Square of our humane Affection.

Q. *What was the final End of sending Jonah to Nineveh?*

A. By the sudden Repentance of these Heathen People to reprove the Obduracy and Hardness of Heart in his own Children, that many Years were call'd upon, and these but few Days.

MICAH.

Quest. *What Sin did Micah reprove?*

A. The Contempt of God's Word.

Q. *How did the Jews condemn the Word?*

A. In forbidding the Prophets to prophesie.

Q. *What Persons did he reprove?*

A. The Princes.

Q. *For what did he reprove them?*

A. For selling Justice for Money, and eating the Flesh of the People, slaying off their Skins, breaking their Bones, and chopping their Flesh to pieces, *ch. 3. 3.*

Q. *What*

M I C A H.

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Q. *What is understood by that?*

A. The Pilling and Polling of the Commonwealth.

Q. *Whom else doth he reprove?*

A. The Prelates, for their Covetousness and Simony, *ch. 3. 11.*

Q. *And whom else?*

A. The Rich Merchant.

Q. *For what?*

A. Because he is full of Lyes and Deceit, *ch. 6. 12.*

Q. *What are the Virtues he commended?*

A. Silence and Patience, *ch. 7. 5, 6.*

N A H U M.

Quest. *What did Nahum teach?*

A. That it was dangerous to resolve to live in the Fear of God, and fall from it again.

Q. *By what Example?*

A. By the Example of the Ninevites?

Q. *Did they so?*

A. Yes; they quickly forgot the Teaching of *Jonah*, and the Mercy that God shewed them at that Time, and turned again to their former Iniquity; for which *Nahum* prophesies their Destruction.

Q. *And were they then destroyed?*

A. Yes.

Q. *By whom?*

A. By the *Caldeans*.

H A B A K.

HABAKKUK.

Quest. **W**hat did Habakkuk preach against?

A. The Pride and Tyranny of the *Caldeans*, that were puff'd up with their Spoils and Victories.

Q. What doth he compare the *Men* of this World unto?

A. To Fishes.

Q. What is the Reason?

A. Because as amongst Fishes, the Great devour the Small, so is it among Men, *ch. 1. 14.*

Q. How loathsome is Tyranny with Pride?

A. So loathsome, that the very Stones of the Wall shall cry out against it, *ch. 2. 11.*

Q. What did he prophesie should be the End of the *Caldeans*?

A. Ruine and Destruction.

Q. By whom?

A. By the *Medes* and *Persians*, *ch. 2. 8.*

ZEPHANIAH.

Quest. **W**hen prophesied Zephaniah?

A. In the Days of *Josiah* King of *Judah*.

Q. How did he terrifie the Wicked?

A. By foretelling them of their utter Destruction, and carrying into Captivity.

Q. How did he comfort the Godly?

A. By prophesying their Return and Happiness, and the Revenge God would take upon their Enemies.

H. A. G.

HAGGAI.

Quest. **W**ho were the Three last Prophets?
A. Haggai, Zechary, Malachy.

Q. When were these Three sent?

A. After the seventy Years of Captivity were expired.

Q. For what Cause?

A. To comfort the People, and to encourage them to haste to the Building of the Temple.

Q. Were they slack in that Business then?

A. Yes, by preferring their own private Gain in toiling for Wealth, and building themselves fair Houses, before the Glory of God.

Q. What was the Reason?

A. They had no Reason at all; yet, as corrupt Men, that never want Policy to excuse their vile Disposition, they pretended the Time was not yet come, *ch. 1. 2.*

Q. Who reprov'd them?

A. God first, and Haggai afterward.

Q. How did God reprove them?

A. By sending a Famine among them.

Q. How did the Prophet reprove them?

A. By rebuking them in these Words: *Is it Time for yourselves to dwell in cieled Houses, and not to build the House of the Lord?*

Q. Were they upon this converted?

A. Yes.

Q. What was the Sign of their Repentance?

A. Fear before the Lord, *ch. 1. 12.*

Q. How did the Lord comfort them?

A. He sent his Spirit unto them, saying, *Bring Wood, and build this House, and I will be favourable unto it,* *ch. 1. 8.*

Q. Who was the Chief of the People in this Work?

A. Ze-

H A G G A I.

A. Z. *rubbabel* the Son of *Shealtiel*, and *Joshua* the Son of *Josedech* the High-Priest.

Q. *What was the Promise of God unto them?*

A. That altho' his House seemed nothing like so sumptuous and beautiful as that which *Solon* built, yet, if they would have Patience, the Time should come that he would make it far more glorious.

Q. *How is that to be understood?*

A. Not of the Material Temple, built with Wood and Stone; but of the Spiritual, which should be erected by the Coming of Christ, ch. 2. 9.

Q. *What saith the Lord here of their Sacrifices?*

A. That they were unclean.

Q. *How?*

A. Not in the Things themselves, but because the Persons that offer'd them were unclean.

C. *What learn we by that?*

A. Neither to offer Prayer nor Thanksgiving to the Lord, but with a pure Heart; for the Intent of the Heart, and not the Word of the Mouth, justifieth.

Z E C H A R I A H.

Quest. *W* *Hose* Son was Zechariah?

A. The Son of *Eurachia*.

Q. *Why was he sent?*

A. To instruct and comfort the People.

Q. *How did he instruct them?*

A. That they would avoid the Wickedness of their Fathers.

Q. *How did he comfort them?*

A. By

A. By telling them, God would be merciful unto them, assist them in their Work, *ch. 1. 16.* Put back their Enemies, *ch. 1. 31.* Fill them with all Plenty of Graces, *ch. 1. 17.* Be a Wall of Fire about his Church, and a continual Light in the midst thereof, *ch. 2. 5.* And that *Zerubbabel*, as he had begun, so should he finish the Temple, against all Hindrances whatsoever, *ch. 4. 9.*

Q. If they did serve the Lord, upon whom would he cast their Afflictions?

A. Upon their Enemies.

Q. How should their Zeal to God's Service be manifested?

A. By their Works, *ch. 1. 3.*

Q. What should be their best Cloathing?

A. Not Silks, nor precious Stones, but Righteousness through Christ, *ch. 3. 4.*

Q. What doth he prophesie of Christ?

A. That he should be both King and Priest, by the Crowns that were set upon the Head of *Joshua*, *ch. 6. 11.*

Q. Why should those Titles be attributed to him?

A. To signifie all Power was given unto him, Spiritual and Temporal.

Q. In what sort was Christ promised to come?

A. Humbly, and in Poverty, riding upon an Ass, *ch. 9. 9.*

Q. And why?

A. Because the Prophets had set forth his Kingdom without Majesty and Pomp, yet that his Dominions should stretch from Sea to Sea, *ch. 9. 10.*

Q. But wherein was their Error?

A. In their gross and earthly Imaginations; having the Eyes of their Minds fix'd upon the transitory Pomp of the World, and not upon the true and spiritual Glory of Eternity.

Q. After the Jews Return, and Re-edifying of the Temple, were they at Peace?

A. No,

A. No; they had many Afflictions and Temptations, for the Tryal of their Patience, and approving of their Faith; only such as believed had the Peace of Conscience.

MALACHY.

Quest. **W**hat is the first Sin Malachy reprov'd?

A. Obstinate Hypocrisie.

Q. *VV*herein?

A. In that the Jews were manifest Offenders, and yet seemed to justify themselves, *ch. 1. 6.*

Q. *If we make God our Father, what doth he require of us?*

A. Honour.

Q. *If we make him our Lord, what?*

A. Fear, *ch. 1. 6.*

Q. What is the second Sin Malachy reproveth?

A. Carelesness in the Priests, that thought any Sacrifice was sufficient, and did not examin whether it were according to Law, or not.

Q. *What was required in the Priest?*

A. A Care in his Heart to serve God aright, and his Lips to be a Treasure of Knowledge to instruct the People, *ch. 2. 1, 7.*

Q. What is the third Sin that the Prophet reproveth?

A. The marrying Wives of a strange Religion.

Q. *What is the Punishment of that Sin?*

A. The Lord will cut him off that doth so, *ch. 2. 11, 12.*

Q. *What is the fourth Sin?*

A. Breach of Wedlock, *ch. 2. 24.*

Q. *What is the Fifth?*

A. Their

MALACHY.

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A. Their Distrust; saying, It was in vain to serve God, seeing the Proud prospered, and they were crost, *ch. 3. 14, 15.*

Q. From whence proceeded that Sin?

A. From want of Patience, and submitting to God's Pleasure: For if they saw not God's Help ever present to defend them, they would straightway murmur; which was a Sign also of Ingratitude.

Q. How?

A. In that they forgot their former Deliverance.

Q. Who should be the next Prophet to succeed him?

A. John the Baptist.

Q. Wherein should his Office consist?

A. In joining the People together in one Unity of Faith, and pronouncing God's Judgements against such as should refuse to receive Christ, *ch. 4. 5.*

Q. Who should be the last?

A. Christ Jesus the true Son of Righteousness, whose comfortable Beams of Mercy shine upon our Souls to eternal Happiness. *Amen.*

T H E

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THE
DOCTRINE
OF THE
New Testament.

*Except we abide in Christ, we can do no good Thing,
John 15. 4.*

THE INTRODUCTION.

Quest. **W**hat doth the New Testament include?

A. The Gospel.

Q. What is the Gospel?

A. A Message of glad Tidings.

Q. What doth it principally contain?

A. The History of Christ.

Q. Upon how many Points stands the History of Christ?

A. Upon Five.

Q. Which be they?

A. Upon his Birth, his Life, his Death, his Resurrection, and his Ascension.

— Q. What doth his Birth teach us?

A. That it is the Day-star of Mercy, risen to conduct us out of the Darkness of Death, and guide our Feet in the Way of Peace, *Luke 1. 79.*

Q. What doth his Life teach us?

A. All the Virtues requisite for a true Christian; he being the Way, the Truth, and the Life, *John 14. 6.*

Q. What doth his Death teach us?

A. That our Debt is paid, and the Rigor of the Law satisfied due to us for Sin, wherein consisteth our full Redemption, *Matth. 20. 28. Gal. 4. 5. Heb 9. 22.*

Q. What doth his Resurrection teach us?

A. The

A. The Conquest over Death, Sin, and Hell, wherein consisteth our Justification, *Rom. 4.*

Q. *What doth his Ascension teach us?*

A. That our Passage into Paradise is by him only made open, which before (through Sin) was shut against us, to the Intent that where he is, we may also be, *John 12. 26. and 17. 24.*

Q. *What doth Christ require of us for all these Benefits?*

A. Two Things.

Q. *Which be they?*

A. Faith and Obedience.

Q. *What is Faith?*

A. An assured Belief of all his Words and Deeds.

Q. *What is Obedience?*

A. A constant Endeavour to perform all that he hath commanded, *Matt. 28. 20.*

Q. *How do the old and new Testament agree?*

A. In this, That they both teach to know One GOD, embrace One Faith, and erect One Church.

Q. *How do they differ?*

A. Four manner of ways.

Q. *Which be they?*

A. First, Touching their Publication. Secondly, Their Effect and Fruit. Thirdly, Their Ceremonies; and Fourthly, Their Teachers.

Q. *How do they differ touching their Publication?*

A. The Law was publish'd with Terror, and the Gospel with Joy.

Q. *How do they differ touching their Fruit?*

A. The Fruit of the Law is Death, *Deut. 27. 26.* the Fruit of the Gospel Life, *John 17. 3.*

Q. *How touching their Ceremonies?*

A. In the Law, their Altar was made of Stone; in the Gospel, our Altar is Christ Jesus, *Heb. 3. 19.* In the Law they did sacrifice Calves; in

The Introduction.

the Gospel our Sacrifice must be the Calves of our Lips, Prayer and Thanksgiving, *Heb.* 13. 15. In the Law they did circumcise the Fore-skin, in the Gospel we must circumcise and cut off the lewd Affections of our Hearts, *Rom.* 2. 29. In the Law their Passover was a Lamb of the Flock, *Exod.* 12. 3. in the Gospel our Passover is the Lamb-Christ Jesus, *1 Cor.* 5. 7. In the Law the Passover was but the Shadow of the thing; in the Gospel our Passover is the Thing it self.

—Q. *How do they differ touching their Teachers?*

A. The Publisher of the Law was Man, *Moses*; the Publisher of the Gospel, God and Man, Christ, The Teachers of the Law foretold the Coming of Christ in the *Flesh*, *Isa.* 7. 14. the Teachers of the Gospel foretold his coming in Glory, *Mat.* 24. 30, 31. and 25. 31. The Teachers of the Law led forth the Children of God to *Canaan*, *Joshua* 13. 6. the Teachers of the Gospel direct them to Heaven, *Mat.* 5. 3. and 10. They delivered them from the Hands of human Tyrants, *Exodus* 12. 13. *Judges* 16. 30. Christ in the Gospel set us free from the Hands of the Spiritual Tyrant, the Devil, *1 Cor.* 15. 14.

Q. *How many are the Writers of the Gospel?*

A. Four.

Q. *Which be they?*

A. *Mathew, Mark, Luke, and John.*

Q. *Is the Subject of these Holy Writers all one?*

A. It is.

Q. *What Method shall we then use, to draw particular Points of Doctrine from each of them, and not iterate any thing?*

A. Divide the whole History of Christ into four Parts, and every Part into four Branches.

Q. *Content: What are the Four Branches I shall dispute with you upon in the Gospel after St. Matthew.*

A. These: *Christ's Birth, his Persecution, Baptism, and Election of his Apostles.* Doc-

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Doctrin out of the GOSPEL

AFTER

St. MATTHEW.

Quest. **W**hat was Matthew by Profession?

A. A Publican.

Q. What were the Publicans?

A. Those kind of Jews which in the Name of the Romans did gather up the Taxes and Tollages imposed upon the people.

Q. How came he to be an Apostle?

A. Christ called him as he was sitting at the Receipt of Custom, who presently, notwithstanding the Scandal and bad Reports which the Jews had given out of Christ, and that he himself was exceeding rich, left all and followed him.

~~Q.~~ What did Matthew first set down?

A. The coming of Christ into the World.

Q. How is that?

A. Two manner of Ways.

Q. Which be they?

A. Once in the Flesh, many times in the Spirit.

Q. How comes he in Spirit?

A. Two manner of Ways: By Grace, to inspire us; as when the Spirit of God fell upon the 70 Elders, Num. 11. 25, 26. and upon the Apostles, Acts 2. 3, 4 Or by Faith, to assure us, as St. Paul saith, the same Spirit beareth witness with our Spirit, that we are the Children of GOD, Rom 8. 15, 16.

Q. By what Example do we learn Christ's coming in the Spirit?

A. By the Example of GOD's Appearance to Elijah.

~~Q.~~ How was that?

I 2

A. First

A. First came a mighty Wind, and tore the Rocks, but GOD was not there; then rose an Earthquake, but GOD was not there; then came a Fire, but GOD was not there; at last came a soft and still Voice, and GOD was there, 1 Kings 19. 11, 12.

Q. *Doth Christ's Spirit after the same manner descend unto us?*

A. Yes.

Q. *How?*

A. First, There comes the Breath of his threatening Voice, to break our stony Hearts; then an Earthquake, that is, a Trembling at his Judgements; Thirdly, a Fire, to try if we repent aright; last of all, a soft Voice of happy Tydings, which is the Lamb Christ Jesus.

Q. *How was his Coming in the Flesh?*

A. He was conceived by the Holy Ghost, and born of the Virgin Mary, ch. 1. 18.

Q. *Is this the only Time he shall come in the Flesh?*

A. No; he shall come at the Latter Day.

Q. *In what manner?*

A. With Power and great Glory, ch. 24. 30.

Q. *What to do?*

A. To judge the World with Righteousness, and the People with Equity; that is, to give to every one according to their Deeds, ch. 16. 27.

Q. *Why did Christ take upon him our Flesh?*

A. To satisfy for our Sins.

Q. *How?*

A. In suffering underneath the Justice of God what we had deserved.

Q. *What was the fifth Evil that Christ suffer'd?*

A. Persecution.

Q. *When?*

A. As soon as he was born.

Q. *By whom?*

A. By Herod King of the Jews.

Q. *What learn we by that?*

A. That

A. That a Christians Life in this World, from the Day of our Birth, to the Hour of our Death, is nothing but Crosses and Afflictions.

Q. *How came Herod to be King?*

A. He bought it of Caesar for a great Sum of Money.

Q. *How did he behave himself in the Kingdom?*

A. Like a bloody Tyrant, He slew all that were of the Lineage of King David, and burnt their Pedigrees, because he feared to be driven from his Seat and Authority by one which he heard should spring of that Family; and therefore likewise he slew his Sister and her Husband, that was a Jew, and put to Death his own Son, which he had begot upon a Jewish Woman.

Q. *How long was it ere he could seat himself in the Kingdom?*

A. Thirty Years, continually making War upon the Jews; so hard did they endure the Government of a Stranger.

Q. *Why was Jerusalem troubled when News was brought of the Birth of a new King, which was Christ, seeing they were weary of the Government of Herod?*

A. First, To flatter him; because they would seem to be affected as he was, for he was greatly troubled, ch. 2. 3. And, Secondly, because they feared there would arise a new Occasion of Bloodshed, by the Contention of the two Kings.

Q. *What was the End of Herod's Malice towards Christ?*

A. As it is of all Persecution of God's People, his own Ruine? for Christ was delivered from his Rage, ch. 2. 13.

Q. *Did his Rage so end?*

A. No; when he saw himself mocked of the Wise Men, that promised to bring him Word where Christ was, he most cruelly slaughtered all the young Children of Bethlehem, and the Coasts thereabouts, thinking so to be sure of his Destruction, ch. 2. 1.

MATTHEW.

Q. *What do we learn by the Massacre of so many Innocents, Christ only reserved?*

A. That Tyranny may destroy the Body of Religion, but not the Soul.

Q. *Was this no Fault of the wise Men to break Promise with Herod?*

A. No, it is lawful to break Promise in any Thing wherein the Honour and Service of GOD may be concerned.

Q. *How was Christ preserved?*

A. By Flight into Egypt.

Q. *Why did Christ, being GOD, give place to the Fury of Herod?*

A. To shew that it is lawfull for us to fly from Persecution, and save our Lives, so it may be done without Scandal to the Gospel, *ch. 10. 23.*

Q. *Why did he fly into Egypt rather than any other Country?*

A. For Two Causes: First, That the Scripture might be fulfilled according to the Prophet *Hosea, Out of Egypt have I called my Son*; and, Secondly, To shew that he would forsake the Jews for their Ingratitude, and receive the *Gentiles*.

Q. *Wherein consisted their Ingratitude?*

A. In stoning the Prophets and Men of GOD, which were sent to them for their Souls Health, *ch. 23. 27.*

Q. *How doth Christ prophesie their Ingratitude shall be punished?*

A. By threatening upon them a Spiritual and Corporal Plague.

Q. *What was the Spiritual Plague?*

A. Famine of the Word, and Scarcity of Teachers.

Q. *What was their Corporal Plague?*

A. Ruin of their City, Desolation of their Temple, and a general Dissipation and scattering of their whole Nation; at whose Hands shall be required the Blood of all the Saints, from *Abel*

of so to Zacharias the Son of Barachias, whom they
between the Temple and the Altar.

*Q. How many were the Benefits GOD be-
stowed upon the Jews?*

*A. Innumerable: But these especially; He sa-
ved Noah from the Flood, Abraham from the
Chaldeans; he brought them afterward out of
Egypt thro' the Red Sea; he fed them in the Wil-
derness with Meat from Heaven, and Water from
the Rock; Forty Years space their Garments ne-
ver waxed old; he led them dry over Jordan;
he gave them Possession of One and thirty King-
doms; he instructed them in his true Service;
he built them a Temple; he supplied them daily
with Prophets to be their Guides; and finally,
sent his only-begotten Son amongst them, to be
a Physician both of their Bodies and Souls, whom
they most cruelly put to death.*

*Q. What did first make known the Birth of
Christ?*

A. A Star, ch. 2. 2.

Q. How did that Star differ from other Stars?

*A. In Three Respects: First, as touching the
Place; being lower sited than other Stars? Se-
condly, as touching the Motion, moving directly
foreward, and not circularly; And, Thirdly, as
touching the Time; it shone as well by Day as
by Night.*

Q. To whom did the Star appear?

*A. To the Wise Men of the East, to conduct
them where Christ was born.*

Q. What was signified by that Star?

*A. The Spirit of GOD, which must illuminate
our Hearts, or we shall never find the Way unto
Christ.*

*Q. When the wise Men found Christ, what
did they?*

*A. As Men do when they have once got a
Knowledge of him.*

Q. What is that?

A. Acknowledge our Love and Service to him by our external Oblations.

Q. What were their Oblations?

A. Gold, Frankincense, and Myrrh, Gold, as he was a King; Frankincense, as he was a Priest, and Myrrh, as he was a Prophet, *ch. 2. 11.*

Q. But instead of these Three Things, what do we Christians learn to offer unto him?

A. For Gold, Purity of Life; for Frankincense Prayer and Thanksgiving; and for Myrrh Patience in Adversity.

Q. In the Eleventh Chapter of this Gospel, Christ saith, I thank thee, Father, that thou hast hid the Knowledge of thy Will from the Wise and Prudent, and hath shewed it unto Babes; yet here he saith, The wise Men come to worship him: What Difference is there betwixt the Wise Men he speaketh of there, and these mentioned here?

A. By the Wise Men there, he understandeth such as arrogantly depend upon their own Knowledge, and measure all Things by Humane Reason. By the Wise Men in this Place he understands such Wise Men as, in Things that belong to the Honour of God and our Justification, reject the Power and Wisdom of Men, and cleave only to the Grace of God through Christ, and Sincerity of his Word: In which Sense they are also called Babes, *ch. 11. 25.*

Q. In Profession of Christ, what Comfort have we?

A. A Threefold Comfort. First, We know he is our Lord, and can and will defend us from all our Enemies, *ch. 28. 18, 20.* Secondly, He is our Teacher, and will instruct us in all Things necessary to Salvation. And, Thirdly, our Spiritual Physician, to call us unto him, to comfort and heal our afflicted Consciences, *ch. 11. 28.*

Q. Where is the End of the Old Testament, and Beginning of the New?

A. In

A. In the Baptism of Christ; for by that God doth as it were point to us, and shew that he is the true *Messias* and Saviour of the World.

Q. By what Sign?

A. By the visible Appearance of the Holy Ghost, and the Voice that was heard, This is my beloved Son in whom I am well pleased, *ch* 3. 17.

Q. How many Things are requir'd in Baptism?

A. Three: The visible Element, (which is Water); the Word; and a Promise of Grace.

Q. What was the Difference between the Baptism of John, and the Baptism of Christ?

A. John did baptize with Water to Repentance; but Christ did baptize with Fire, that is by the Holy Spirit, working in our Hearts to the Remission of Sins.

Q. Why is John said to prepare the Way of the Lord?

A. Because his Doctrine was Repentance; and no Man can come unto Christ, except he first confess the damnable State he is in through Sin, and be heartily sorry for the same; faithfully believing only by the Merits of Christ to be delivered from thence.

Q. Whom did God first call to his Service?

A. Poor Fisher-men.

Q. What do we learn by their Calling?

A. Two Things.

Q. Which be they?

A. First, An Example of Charity in Christ, that, of his tender Mercy and Grace, chose such poor and simple Men to be the chief Pastors and Pillars of the Church. Secondly, An Example of Faith and Obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, *ch* 4. 22.

Q. How did they follow him?

A. Not as many Christians now adays do, in outward

outward Show, and seeming Holiness? but with that Resolution, that they willingly underwent Poverty, Scorn, Slander, and Death itself, to shew themselves worthy Scholars of so worthy a Master. Besides, they were but once call'd upon, and they came; but we are many times exclaim'd upon, and yet we come not.

Q. How led Christ his Disciples?

A. Two Manner of Ways, bodily and spiritually.

Q. How did he lead them bodily?

A. By inuring his Body to travel by Sea, by Land, in City, Field, Mountain and Valley, for the publishing of the Gospel, and work of their Salvation.

Q. How did he lead them spiritually?

A. By manifesting unto them great Signs and Arguments of Humility, Patience, Love, Fortitude, and all other Virtues of the Mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

Q. Why did not Christ chuse his Disciples amongst the Mighty, Learned, and rich Men of the World?

A. Because the Mighty stand upon their Reputation, the Learned are obstinate in their Opinions, and the Rich enthrall'd with Covetousness.

Q. Were there none of this Sort came when Christ call'd them?

A. Yes, but they were but few; as, of Rich Men, Zachæus and Matthew; of Gentlemen, the Centurion and Joseph of Arimathea; and of the Learned, Nicodemus, Gamaliel, and Saul.

Q. Did these Men leave all, and follow Christ?

A. They did.

Q. How then had Matthew a House to banquet Christ in afterward?

A. To forsake all, is understood, not clean to depart from all which they had, but to make no reckoning of their Goods, otherwise than might serve

serve to the Glory of God, and the Relief of his poor distressed Members.

Q. Why doth Christ call his Apostles and Ministers the Salt of the Earth?

A. Because, as the Property of Salt is to bite, purge, and preserve, so their Doctrine ought to testify, reprove, and instruct.

Q. Why are they call'd the Light of the World?

A. Because in Doctrine and Conversation, they must be as shining and glorious Guides to the dark Minds of the Ignorant.

Q. What is the End thereof?

A The Glory of GOD.

Q. Is it not then enough for them to preach the Gospel openly, and with Boldness of Heart?

A. No; they must likewise bring forth Fruits of good Life, by their Deeds of Charity, chap. 5. 26.

Q. In how many Things consisteth the Testimony of a good Life?

A. In Three.

Q. Which be they?

A. In Holiness, which belongeth to GOD; in Righteousness, which belongeth to our Neighbour; and in Soberness, that belongeth to our selves.

Q. For how many Causes are we bound to serve GOD.

A. For Three Causes: *Jure Creationis*, because he Created us: *Jure Redemptionis*, because he Redeemed us; and *Jure Amoris*, because he Loved us.

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Doctrine out of the GOSPEL

A F T E R

St. M A R K.

Quest. **W**⁷ *Hat was Mark?*

A. A Disciple of *Peter's*, of whom he had learned the Acts of Christ.

Q. What are the Branches to be handled in this Gospel?

A. The Tempting of Christ, his Fasting, Prayer, and Miracles.

Q. When was Christ tempted?

A. As soon as he had received Baptism; whereby we learn that the Spirit of GOD begins no sooner to work, but it is as soon crost and over-thwarted by the Spirit of the Devil, *chap.*

1. 12.

Q. What is the Difference between these Two Spirits?

A. The Spirit of GOD is loving, gentle, meek, not forcing nor threatening; the Spirit of the Devil is subtle, cruel, false, and full of Terror. Between these Two Spirits the Spirit of Man is continually tossed; the one working to our Salvation, the other to our Damnation.

Q. Who did tempt Christ?

A. Two Sorts of Creatures.

Q. Which be they?

A. The Devil, and the Jews.

Q. From whence fetcheth the Devil his Arguments wherewith he tempteth?

A. From Three Things: Either from the Wit and Reason of Men, the Customs of the World, or from the Corruption and Wreiting of the Scriptures; as in this Place appears.

Q. What doth the Devil tempt unto?

A. Sin.

Q. What

Q. What is the Nature of Sin?

A. To destroy.

Q. What follows Sin?

A. A Twofold Judgement: The one Inward, as Torment of Conscience and Decay of Gifts; the other Outward, as Contempt and Reproach of the World.

Q. How many Kinds of Temptations are there?

A. Two.

Q. What be they?

A. Bad, which proceed from the Devil and his Instruments; and Good, which proceed from GOD.

Q. How doth God use to tempt?

A. Two manner of ways; by Trials on the Right Hand, and by Trials on the Left.

Q. How doth he tempt us by Trials on the Right Hand?

A. By offering us Temporal Blessings, as Wealth, Promotion, and such like, to see if we will take hold of them justly, or after any indirect and sinful Manner: Or, by bestowing upon us Temporal Blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almoners.

A. How doth he tempt us by Trials on the Left Hand?

A. By suffering Heresies to rise up amongst us, to see if they can seduce us: Or, by common Corruption of Manners, when many Slanders, Scandals, and Injuries are offered, to prove our Constancy, Patience, and Love.

Q. How did the Jews tempt Christ?

A. By frivolous Questions, to entrap his Life; as, Whether it was lawful to give Tribute to Cæsar, or no, ch 12. 14.

Q. What is our Comfort in Temptation?

A. That if we abide faithful and constant, GOD

at

at the last will send his Angels to deliver us, as he did unto our Saviour, *ch. i. 13.*

Q. Why doth God suffer us to be tempted?

A. For Five special Reasons.

Q. Which be they?

A. First, To try whether we be Faithful. Secondly, To make us seek unto him for Help. Thirdly, The better to manifest his Power and Love in delivering us. Fourthly, To create in our Heart a Thankfulness for our Deliverance. And, Fifthly. that we may be made like unto our Saviour Christ.

Q. Is it in the Devil's Power to tempt us when he pleaseth?

A. No, he cannot do it; by the Example of the unclean Spirit which Christ had cast out of the Man in the Country of the *Gadarenes*, who could not enter so much as into the Herd of Swine before he had asked Leave of Christ, *ch. 5. 14.*

Q. What doth this infer?

A. That we ought always to pray, that we be not led into Temptation.

Q. After Christ was deliver'd from the Temptation of the Devil, what did he?

A. As we ought to do in the like Case, More cheerfully endeavoured to perform the will of his Father.

Q. What may we therefore liken the Temptations of the Devil unto?

A. A Blow or Wound; which dilmays not the good Christian, but rather stirs him up more forcibly to withstand the Assaults of his Enemies.

Q. What Opportunity did the Devil watch to tempt Christ?

A. When he was alone in the Wilderness, and oppressed with long Fasting.

Q. How long had he fasted?

A. Forty Days and Forty Nights.

Q. What Company had he?

A. None.

A. None but wild Beasts.

Q. *What may we understand by the Wilderness?*

A. The World.

Q. *What by the wild Beasts?*

A. The inward and outward Dangers thereof.

Q. *Inward Dangers, of what?*

A. Of one's rude and untamed Affections.

Q. *Outward Dangers, of what?*

A. Of the Vanities whereby we continually fall.

Q. *What is a good Remedy against these Dangers?*

A. Fasting; and not, as some suppose, Forty Days, but so long as we live in the Wilderness of this wicked World.

Q. *What is Fasting?*

A. Sobriety of Life.

Q. *How many Kinds of Fastings are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from Meat? and Spiritual, which is an abstaining from Sin.

Q. *When are we truly said to fast?*

A. When we keep our Eyes from looking after Vanities, our Tongues from cursing, swearing, and evil-spaking, our Hearts from meditating Mischief, our Hands from practising unlawful Actions, and our Feet from treading the Way of Scorners.

Q. *What is the true End of Fasting?*

A. It must not be done for Vain-glory, but to mortify the Body, that it may be in Subjection to the Spirit; and to the Intent we may have the more Provision for the relieving of the Poor.

Q. *What are the Effects that follow Fasting?*

A. Health, Perfection of Memory, Sharpness of Wit, long Life, and Happiness of Soul.

Q. *What is the Opposite of Fasting?*

A. Intemperance.

Q. *What is Intemperance?*

A. An

M A R K.

A. An overflowing of Voluptuousness against Reason and the Health of the Soul, seeking no other Contentation but the Delight of the Senses.

Q. *What are the Effects that follow it?*

A. Disorder, Impudence, Unseemliness, Negligence, Imbecillity of Body, and Destruction of Soul.

Q. *Wherein consists Intemperance?*

A. In sumptuous feasting.

Q. *Is it not tolerable for Christians to feast?*

A. Yes, if it be done with Moderation and Thanksgiving, as it appears by the Example of *Matthew* who feasted our Saviour Christ, *ch. 2. 15.*

Q. *Whom must we feast?*

A. Not our Rich Neighbours, least they bid us again, and so Recompence be made; but the Poor Maimed, Lame, and Blind, and God shall reward us at the Resurrection of the Just, *Luke 14. 12, 13.*

— Q. *May not a Man both feast and fast at one Instant?*

A. Yes; so in the midst of his Delicates he be able to temper his Affections.

Q. *What must be joined to Fasting to make it acceptable?*

A. Repentance and Prayer.

Q. *What is Repentance?*

A. A hearty Sorrow for Sin, with a firm Resolution never to offend again: So that it is not enough to be grieved for our Sin, except we likewise mend.

Q. *Give an Instance?*

A. It is our Saviour's Words; Repent and amend, for the Kingdom of God is at Hand.

Q. *What goes before Repentance?*

A. Admonition.

Q. *What follows?*

A. Forgiveness.

Q. *Who hath Power to forgive?*

A. Christ the Son of God, *ch. 2. 10.*

Q. *When*

Q. *When hath he Power to forgive?*

A. Whensoever we call upon him by Faith; as by the Example of the Blind Man, *ch. 10.*

Q. *What doth this Readiness to forgive infer?*

A. Imitation in us to do the like one for another.

O. *Why?*

A. Because, unless we forgive one another, we shall not be forgiven of our Father which is in Heaven, *ch. 11. 26.*

Q. *How many Circumstances, as touching our selves, are to be consider'd in pardoning Offences?*

A. Six.

Q. *Which be they?*

A. First, Who it is that must forgive: Every one, as well the King as the Subject. Secondly, What is to be forgiven: Not only slight Offences but capital Wrongs, whether sudden or premeditate. Thirdly, Whom they be we must forgive: Namely, our Christian Brethren. Fourthly, How often: Not Seven times only, but Seventy times Seven. Fifthly, In what sort: Not feignedly, but from the Heart. Sixthly, When, Not at the Altar only, and when we pray, but at all times when our Brethren shall seem to offend.

Q. *In how many Points consisteth Forgiveness?*

A. In Four.

Q. *Which be they?*

A. *Connivere*, to wink at our Brother's Offence: *Condonare*, to pardon the Quality of the Offence: *Remittere*, to with-hold the Punishment; and *Indulgere*, to take into Favour again.

Q. *But if the Offence be such as we must needs reprove our Brother, how must it be done?*

A. Mildly, lovingly, secretly, and guiltless our selves of what we reprove him for; freely, and without Fear, upon a true and just Occasion, and at a fit Time.

Q. To

Q. To what may we compare him that is a great Reprebender of others, and never looks unto his own Infirmities?

A. To Five things.

Q. Which be they?

A. To the Lamp in the Temple, which gives Light to the Priest, and consumeth itself. 2. To the Eye that seeth all Things, but sees not itself. 3. To Noah's Workmen, that built an Ark to save Noah, and were drown'd themselves. 4. To such a one as cloaths every one, and goes naked himself. 5 To Esau that was a Forester, liv'd always abroad, and therefore did lose the Blessing at home.

Q. What is the Gate that opens to Forgiveness before GOD?

A. Prayer.

Q. What is Prayer?

A. Calling upon GOD in time of Trouble.

Q. How many sorts of Prayer are there?

A. Two; Mental, consisting in the Heart, without Utterance from the Tongue; and Vocal, conceived in the Heart, and pronounc'd by the Tongue.

Q. How many are the special Properties of Prayer?

A. Four.

Q. Which be they?

A. It must be secret, without Ostentation; zealous, without doubting to obtain; brief, without much babbling; and constant, without intermission, ch. II. 24.

Q. How many Reasons are there to prove the Goodness of Prayer?

A. Six.

Q. Which be they?

A. First, it is full of Joy; for in the Company of GOD there is nothing but Joy. Secondly, GOD hath built an House, and appointed a Day for it. Thirdly, It maketh us like the Angels in Hea-

Heaven. Fourthly, it is an Incense in the Nostrils of GOD. Fifthly, it doth more good than Alms-deeds; for by our Alms we help but a few, but by Prayer we may profit thousands. Sixthly, it is a victorious Thing; for it overcometh GOD, who overcometh all Things.

Q. When must we pray?

A. At all times.

Q. Why?

A. Because we know not when the Lord will call us to Judgement, ch. 13. 33.

Q. What is an Enemy to Prayer?

A. Drowsiness; and therefore our Saviour hath said, Watch and pray.

Q. How must our minds be disposed when we pray?

A. To be in Charity with all.

Q. What may encourage us to pray?

A. The faithful Promise of the Lord, that he will hear us: Ask and ye shall have; knock, and it shall be open'd unto you.

Q. How was Prayer effectual in Christ?

A. By Prayer he wrought some of his Miracles, as appeareth ch. 9. 29.

Q. What is a Miracle?

A. An Act exceeding the Course of Nature.

Q. Why was it requisite that Christ should work Miracles?

A. To prove himself both GOD and Man, and consequently the true Messiah and Saviour of the World.

Q. To save, how many Ways may it be understood?

A. Two manner of Ways: First, in preserving and giving Temporal Blessings to all; and Secondly, in redeeming of some, by giving Eternal Happiness to the Elect.

Q. What were the Miracles of Christ?

A. Giving Sight to the Blind, Strength to the Lame, Health to the Sick, Walking upon the Waters, raising the Dead, &c.

Q. In

Q. In this respect what is Christ called?

A. A Physician.

Q. How doth he differ from other Physicians?

A. He wrought by his own Power; he looked not for Reward; and he scorned not to handle and touch his sick Patients, notwithstanding the Contagion of their Diseases.

Doctrine out of the GOSPEL

AFTER

St. L U K E.

Quest. What was Luke?

A. A Physician of Antioch, and a Companion with Paul in his Travels.

Q. Did he write the Gospel as an Eye-witness of the same?

A. No; but as he heard from Paul and others.

Q. What are the Points from whence we must derive our Arguments in this Gospel?

A. The Preaching of Christ, the Slanders which he suffered for the same, his Apprehension, and Examination.

Q. When began Christ to preach?

A. At Twelve Years old, when his Parents found him disputing with the Doctors in the Temple, ch. 2. 46.

Q. How shall we know a Preacher?

A. By his Fruits.

Q. Which be they?

A. His Doctrine, if it be of God; and his Conversation, if it be according to his Doctrine.

Q. How many Things are requir'd in a Preacher?

A. Six Things: To Preach, to Exhort, to Pray, to Praise, to Reprove, and to Encourage.

Q. What

Q. What is it to exhort?

A. To remember the Hearers of the Word what they have heard, and to be serious with them not to forget that which they have learned, but to bring forth Fruits of a good Life.

Q. What are the Fruits of a good Life?

A. Deeds of Charity, done to the Honour of GOD, and the Good of our Neighbour.

Q. To what End are they available?

A. To show how near, or how far off we are from Christ; for he that finds, by the Disposition of his Heart, that he willetth well to all Men, not only his Friends, but his Enemies, hath a sure Testimony that GOD doth dwell in him: Whereas contrariwise, he that feeleth not the Heat of Charity in his Heart, may think assuredly God is far from him.

Q. Are we then justified by Works?

A. Yes, before Men; but by Faith before GOD.

Q. What is it to pray?

A. To desire of GOD to open the Hearts of the Hearers, that they may be edified by their hearing.

Q. What is it to praise?

A. To give GOD Thanks for them, when they are seen to Profit.

Q. What is it to reprove?

A. To inveigh against their Sins, laying before them the Judgement of GOD.

Q. What is it to encourage?

A. To give Boldness to the Penitent, assuring them of Mercy.

Q. What is requir'd in the Hearers?

A. Five Things: First, Diligent Attention; not to have their Minds carried away in time of Preaching, thro' Vanities. Secondly, Meditation; to ruminate upon such good Lessons as they have heard. Thirdly, Application, to express it in the Manner of their Life. Fourthly, Prayer
for

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for the Continuance of G O D's Spirit upon their Teachers. And, fifthly, Thanksgiving for the Light of the Gospel.

Q. After what Method doth Christ teach?

A. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Q. Why did he preach by Parables?

A. Because the unbelieving Jews might hear, and not understood, *ch. 8. 10.*

Q. What is a Parable?

A. A Discourse, containing one Thing in Words, and another in Sense.

Q. What Vices doth Christ reprove?

A. All.

Q. How doth he reprove Ambition?

A. By saying to the Apostles, He that seemeth least among you, the same shall be great, *ch. 9. 48.*

Q. How Pride?

A. He that exalteth himself shall be brought low, and he that humbleth himself shall be exalted, *ch. 8. 14.*

Q. How Revenge?

A. When James and John saw the Samaritans would not receive Christ, they wish'd him to call for Fire from Heaven to consume them; but Christ rebuked them, saying, Ye know not of what Spirit ye are; I am not come to destroy, but to save, *ch. 9. 55, 56.*

Q. How Inconstancy, or falling from the truth?

A. No Man, having put his Hand to the Plough, and looking back, is fit for the Kingdom of G O D, *ch. 9. 62.*

Q. How neglecting the Word when 'tis preach'd, and not bringing forth Fruits of Repentance?

A. It shall be easier for Tyre and Sidon in the Day of Judgement, than for such Men, *ch. 10. 14.*

Q. How worldly Carefulness?

A. By the Parable of the Rich Man that built his Barns wide, and laid up Goods for many Years,

Years, and said to his Soul, *Soul take thy Rest*; when presently GOD pronourced unto him, *Thou Fool, this Night shall thy Soul be taken from thee*, ch. 12. 16, 20.

Q. How else?

A. By the Example of the Ravens, and Lillies of the Field, which neither sow nor reap, yet GOD feeds them; and the Lillies are cloathed with greater Royalty than Solomon, ch. 12. 24, 27.

Q. By what Reason did Christ confute the Folly of Worldly-minded Men?

A. By an argument *a minore ad majus*; by saying, Which of you by taking Thought can add to his Stature one Cubit? If ye be not able to do the less, how will ye perform the greater? ch. 12. 15, 16.

Q. What must be our Care?

A. Not for the Trash of this World, but to lay up Treasure in Heaven, where neither Thief approacheth, nor Rust can corrupt, ch. 12. 33.

Q. How reproveth Christ rash Judgement, as when we do condemn such upon whom GOD executeth His Judgements, to be greater Sinners than we our selves are?

A. By telling us, That except we repent, we shall all likewise perish, ch. 13. 3.

Q. Why?

A. Because whosoever hath deserv'd worst, we if GOD should enter into Judgement with us) have deserv'd as bad as they.

Q. How doth He reprove the Trust in our Merits?

A. By saying, When we have done all that we can, we are still unprofitable Servants; because we can do nothing but that which is our Duty to do, ch. 17. 10.

Q. whom doth Christ pronounce blessed?

A. The Peacemaker, the Poor in Spirit, the Sorrowful, for they shall rejoyce, tho' persecuted; for

214 for great shall be their Reward in Heaven, *Mat*
5. 12.

—Q. *Wherein doth it consist?*

A. Not in Honour, for then *Pbarao* had been blessed; not in Wit, for then *Ahitophel* had been blessed; not in Wealth for then *Abab* had been blessed; but in the Fear of the Lord.

Q. *How is this Fear preserved?*

A. By having a Care to the Commandments.

Q. *Wherein consisteth this Performance of the Commandments?*

A. Not only in bridling the Hands, but in refraining the Affections of the Heart; as it is not enough to refrain from the Shedding of Blood, but from the Thought thereof.

Q. *How doth Christ threaten the Cruel?*

A. He that in Anger calleth his Brother Fool, shall be in Danger of Hell-fire, *Mat*. 5. 22.

—Q. *To what strict Reckoning doth he call the Lascivious?*

A. Whosoever looketh on a Woman to lust after her, hath (saith he) committed Adultery already with her in his Heart, *Mat*. 5. 28.

Q. *Is it lawful for a Man to put away his Wife?*

A. No; except it be for Fornication, *Matth*. 5. 32.

Q. *What Oaths must we use in our private Communication?*

A. Yea, yea; and nay, nay; for whatever is more than these, cometh of Evil.

Q. *By what may we swear?*

A. Neither by Heaven, for it is the Throne of GOD; nor by Earth, because it is his Footstool.

Q. *May we not swear at all?*

A. Yes, before a Magistrate, for the Confirmation of a Truth, but not otherways.

Q. *What is an Oath?*

A. A Calling of GOD to witness, that what we swear is true, or to be revenged on us if we lye.

Q. *May*

Q. May we that are humane Creatures be revenged one upon another?

A. No.

Q. Why?

A. Because Christ hath said, Bless them that curse you; do good to them that hate you, *ch.* 6. 28.

Q. By what Reason doth Christ bind us hereunto?

A. By an Argument taken from the Nature of God, who is so gracious and loving unto Mankind, as he maketh the Sun to rise and the Rain to fall upon the Just and Unjust, *Mat.* 5. 45.

Q. Who is Just?

A. Not any Man; for he that saith, he hath no Sin, is a Lyar, and there is no Truth in him.

Q. How many sorts of Sinners are there?

Q. Three.

Q. Which be they?

A. The First are such as are of a reprobate Sense, neither fearing God nor Man; as *Pharaoh, Judas, &c.* The Second are such as before God are very impious, yet to themselves and the World would seem righteous; and of this sort are the *Pharisees* and *Hypocrites*. The Third is of those that in the Sight of God and the World are Sinners; but because they acknowledge their Sins, and are displeased with themselves for the same, praying unto God for his Grace, therefore are of him reputed Righteous; as *Mary Magdalen, Zachaeus*, and the Thief upon the Cross.

Q. What is a Spiritual Note to know a Repentant Sinner by?

A. Vigilance; that when the Lord cometh, he be not found an unprofitable Servant.

Q. Who are called profitable Servants?

A. Such as with Care perform the Will of their Master.

Q. Who are called unprofitable Servants?

K

A. First

A. First, Such as are Magistrates, and abuse their Authority, to the Hurt of such as are under them. Secondly, Such as are under the Degree of Subjects, and neglect their Calling, or deprave it by their wicked Practice. Thirdly, Rich Men, that help not the Necessities of the Poor. Fourthly, The Wise and Learned, that suffer the Ignorant to go astray for want of their good Counsel and Instruction.

Q. *For all these good Instructions which Christ gave unto the Jews, how did they reward him?*

A. With Slander and Reproach; saying, That he did blaspheme, and cast forth Devils by the Name of *Beelzebub* the Prince of Devils, *ch. 6. 11.* and *ch. 11. 15.*

Q. *What was Blasphemy?*

A. To detract from the Power of the Holy Ghost.

Q. *Was it sufficient to allay the Malice of the Jews, to say Christ was a Blasphemer?*

A. No; the Condition of envious Men is such, as when thy have done what Disgrace they can in Words, they practise Deeds for the Overthrow of them they hate.

Q. *How did they practise Christ's Overthrow?*

A. By hiring *Judas* to betray him unto them.

Q. *What do we learn by this, That amongst the Twelve, one of them was a Traitor?*

A. That even amongst the smallest Number of God's Elect, there the Devil hath his Instruments.

Q. *For what did Judas betray his Master?*

A. For Money, as many do their Souls, *ch. 22. 6.*

Q. *What was the last memorable Thing Christ did before his betraying?*

A. The Institution of the Sacrament of his Body and Blood.

Q. *Of how many Things doth this Sacrament consist?*

A. Of Two.

A. Which

Q. Which be they?

A. The Visible Substance, which is Bread and Wine; and the Invisible Grace, which is Redemption by his Death, to all that receive the Sacrament worthily.

Q. How many Things are required for the worthy Receiving thereof?

A. Four.

Q. Which be they?

A. Knowledge, to discern the Difference betwixt this Holy Ordinance and other Ceremonies: Faith, to believe that Christ died for us: Repentance, to be sorry for our Sins: And Charity, to forgive our Brethren.

Q. Is it not enough then to remember Christ by Meditation, Reading, and Hearing?

A. No, except we do likewise actually receive his Body and Blood in the Sacrament.

Q. What Two Things did Christ use in offering his Body upon the Cross?

A. A breaking of his Body, and a drawing forth Blood.

Q. What must our Breaking be?

A. Contrition of Heart for our Sins, and breaking of Bread in the Way of Charity.

Q. What must our Pouring forth be?

A. Tears of Repentance, and Tears of Compassion.

Q. How do we receive Christ in the Sacrament?

A. Spiritually.

Q. What Place must we prepare for him?

A. An upper Room in the Bosom, an inward Room in the Heart, a large Room to receive his Retinue, a fair Room hung with the Tapestry of Righteousness, a sweet Room deck'd with the Flowers of Love; a convenient Room with a Chimney and a Bed, that is, the Fire of Zeal, and Bed of Peace.

Q. What must be his Diet?

A. Prayer and Thanksgiving:

Q. *Who are his Attendants?*

A. Faith, Hope, and Charity.

Q. *How shall a Man know whether he hath received Christ or not?*

A. If he find that he doth not only hear his Word, but bring forth the Fruits of good Doctrine; and therefore a *Christian* is compar'd unto a Tree.

Q. *Why?*

A. Because he hath a Root, which is Hope; a Heart, which is Faith; a Bark, which is Charity; Branches, which are Spiritual Virtues; Green Leaves, which are Good Words; and Fruit, which is Good Works.

Q. *How was Christ apprehended?*

A. With Bills and Staves?

Q. *How did they use him?*

A. Buffeted him, and set a Crown of Thorns upon his Head.

Q. *Whither did they bring him to be examin'd?*

A. To the High-Priest first, then to Pilate, and afterward to Herod.

Q. *What were these Men?*

A. Chief Magistrates, but very wicked.

Q. *What are godly Magistrates called?*

A. Gods.

Q. *Why?*

A. Because they execute the Judgement of GOD upon the Offenders.

Q. *What was a Note of a bad Magistrate in Pilate?*

A. This: That altho' he knew Christ to be innocent, yet, because of the Opinion of the People, rather than he would purchase their Displeasure, he deliver'd him over to their Will, *ch. 23. 25.*

Q. *Upon what Occasion is the Friendship of the Wicked oftentimes renewed?*

A. Upon the Disgrace and Downfall of the Godly; as appears by Herod and Pilate, who having

ing been long Enemies, were now reconciled together upon the Apprehension of Christ.

Doctrine out of the GOSPEL

AFTER

St. JOHN.

Quest. **W**hat was John?

A. An Apostle, and the entirely Beloved of Christ, *ch.* 13. 23.

Q. How did he write the Gospel?

A. As both an Eye-witness and an Ear-witness of that which Christ had said and done.

Q. What follows in this Place to be handled?

A. These Four Branches: The Conviction of Christ, his Execution, Resurrection, and Ascension.

Q. Were not the Jews satisfied with the Imprisonment of Christ.

A. No; they thought likewise to put him to Death.

Q. Why did they pursue him with such Hatred having done so many good Deeds among them?

A. Upon the same Reason that Vice pursues Virtue, Iniquity Godliness, Falsehood Truth, and Darkness Light.

Q. How were they blinded?

A. By the Rage of their own Affections.

Q. What are the Affections like?

A. Like Whirlwinds, when they have once gotten the upper-hand over Reason; as appeareth by the Jews, that would hear nothing, but cried, Crucifie him, Crucifie him, *ch.* 19. 15.

Q. What did they object against him?

A. That he did seduce the People, blaspheme,

was not *Caesar's* Friend, and worse than *Barabbas*, a Thief.

~~Q.~~ *How did they say he seduced the People.*

A. By false Doctrine, in not attributing Righteousness to the Law, *ch. 5. 16.*

Q. *How blaspheme?*

A. In calling himself the Son of God, *chap. 10. 31.*

Q. *How not to be Caesar's Friend?*

A. In making himself a King, *ch. 19. 12.*

Q. *How worse than Barabbas?*

A. In that they thought a Blasphemer worse than a Thief.

Q. *What kind of Thief was Barabbas?*

A. One that by Insurrection sought to rob the Peoples Hearts of Obedience, which is a kind of Spiritual Theft.

~~Q.~~ *How many Sorts of such Thieves be there?*

A. Three

Q. *Which be they?*

A. First, Such as corrupt the Minds of others by their lewd Examples; Hypocrites, Slanderers, and Detractors of good Mens Virtues. Secondly, Such as teach Lyes, whereby the Souls of the Hearers are robbed of Eternal Bliss. Thirdly, Such as attribute unto themselves the Benefit of Health, Wealth, or Liberty, and so deprive God of his Glory.

Q. *How many kinds of Corporal Thieves are there?*

A. Two.

Q. *Which be they?*

A. Domestical and Foreign.

Q. *Whom call you Domestick Thieves?*

A. Such as purloin from their Masters, Parents, Husbands, Wives, and Friends; or negligently suffer them to incur any Loss or Detriment which they might prevent.

~~Q.~~ *What call you Foreign Thieves?*

A. All such as rob their Neighbours, either by false

bas, false Weight and Measures, bad Wares, or subtle Practices; all Lawyers that make good Causes bad, or bad good; all Debtors that never think to pay; and all Creditors that triumph over the Bodies of their Poor Debtors by Imprisonment, or any other Kind of Oppression.

hap. Q. *How did Christ confute the Objection of the Jews?*

A. First, By saying, that he was the Way, the Truth, and the faithful Shepherd; therefore did not seduce the People, *ch. 14. 6. and 10. 11.*

Q. *How Secondly?*

A. By saying, What he did, he did by the Inspiration of the Holy Ghost, and Power of God the Father; and therefore did not blaspheme, *ch. 5. 30. and 10. 25.*

Q. *How Thirdly?*

A. By protesting openly, that what was due to *Cæsar*, ought to be given unto *Cæsar*; and therefore he was no Enemy to *Cæsar*.

Q. *How Fourthly?*

A. By shewing he came to enrich them with all the Treasures of Happy Life; and therefore was no Thief like *Barabbas*.

~~Q. *Were they not satisfied with this?*~~

A. No; tho' *Pilate*, the chief Magistrate before whom he was indicted, did certifye them from the Judgement-seat, that he found no Fault in him, *ch. 18. 28.*

Q. *Why did not Pilate set him free?*

A. Because he respected more the Displeasure of the People, than the Discharge of his own Conscience, wherein he shewed himself a bad Magistrate.

Q. *What are the Works of a good Magistrate?*

A. Wisdom, Valour, Impartiality, not to be Humorous, not to be Covetous, nor Cruel.

Q. *When is he wise?*

A. When he discerneth rightly betwixt Falsehood and Truth.

Q. When valiant?

A. When he fears not to execute the tenour of the Law.

Q. When impartial?

A. When he neither respecteth the Rich for their Authority, nor disdains the Poor for their Baseness and Inferiority.

Q. When is he without Humour?

A. When he executeth Justice for the Love of Virtue, and not for Hate, Envy, or a malicious Stomach, against the Party called in Question.

Q. When is he not covetous?

A. When he doth not buy or sell Justice for Reward or Bribes.

Q. What is Justice?

A. The Square of Life, attributing to every Man that which is due.

Q. What is Injustice?

A. The Disorders of Life, with-holding from Men the just Measure of their Deserts.

Q. When is a Magistrate cruel?

A. When he is wholly set upon Severity, without any Thought of Pity or Compassion.

Q. Was Pilate altogether without Compassion when he gave Judgement upon Christ?

A. No; he had a Kind of Compassion, but it was Counterfeit; and therefore tho' he would wash his Hands never so often, he cannot clear himself from the Guilt of innocent Blood.

Q. How many Sorts of Cruelties are there?

A. Three.

Q. Which be they?

A. The First is of such as procure it, who nevertheless will not execute it themselves; and that was the Cruelty of the Jews. The Second is of such as devise not themselves to be cruel, but when the Sword is put into their Hands, or the Means given unto them, do not spare forthwith to execute it with all Inhumanity and

J O H N.

Brutishness of Heart; and this is the Cruelty of Tyrants and wicked Men put in Authority. The Third is of such as neglect their Duty towards them that are in Danger, Necessity, or Tribulation, whom they both ought and might save and help if they would; and such was the Cruelty of Pilate, and is the Cruelty of all such as see the Innocent and Guiltless wronged, and will not help and succour them.

Q. How many ways may we help the Distressed?

A. Five manner of ways.

Q. Which be they?

A. Either in Person, when we travel and labour for their Deliverance; or with our Goods in relieving their Wants; or with our good Words, to comfort them; or with our Counsell, to direct them; or with our Power, quite to deliver them.

Q. Had Christ any such Friends?

A. No; nor did he need them, because he could have deliver'd himself, if it had pleased him.

Q. Where were his Apostles?

A. Fled from him.

Q. Peter boasted he would die for him, and did he now forsake him in his Extremity?

A. He did not only forsake him, but he flatly forswore he knew him.

Q. How often?

A. Three times, the same Night that Christ was apprehended, ch. 18.

Q. What learn we by this?

A. The Inconstancy of Flesh and Blood, and the Fickleness of worldly Friends.

Q. What became of Judas that betray'd him?

A. As of a pernicious Conspirator.

Q. How was that?

A. He hanged himself.

Q. Who gave him that Judgement?

K 5

A. His

A. His own guilty Conscience.

Q. *How many Officers of Torments doth a guilty Conscience include.*

A. Four.

Q. *Which be they ?*

A. Of an Accuser, a Juror, a Judge, and an Executioner.

Q. *How of an Accuser ?*

A. In laying our Sins to our Charge, *Rom.*
2. 15.

Q. *How of a Juror ?*

A. By giving in Evidence against us.

Q. *How of a Judge ?*

A. In Condemning us.

Q. *How of an Executioner ?*

A. By inflicting deserved Punishment.

Q. *What is it to have a guilty Conscience ?*

A. To live in continual Torment and Hell of Mind.

— Q. *What was the Manner of Christ's Execution ?*

A. The Death of the Cross.

Q. *What Extremity did he suffer before he was nailed to the Cross ?*

A. He sweat Water and Blood, was falsely accused, buffeted, spit upon, scourged, reviled, crowned with Thorns, and his Garments parted before his Face.

Q. *What Extremity did he endure upon the Cross.*

A. His Hands and Feet were nailed, his Side pierced with a Spear, he drank Vinegar and Gall, was forsaken of God, and rejected of the World.

Q. *For whom did he suffer all these Torments ?*

A. Not for any Offence of his, for he was immaculate ; but for our Sins, which were infinite.

Q. *To what End did he suffer them ?*

A. To the Satisfaction of the Justice of God, and the Redemption of our Souls.

— Q. *What learn we by that ?*

A. His

A. His Obedience to God the Father, and his Love towards us.

Q. *Wherein appeareth his Obedience towards God?*

A. In Two Things.

Q. *Which be they?*

A. In performing all God had commanded, which is called Active Obedience; and in Patient bearing all that was imposed upon him, which is called Passive.

Q. *Wherein appeared his Love towards us?*

A. In giving his Life for us when we were his Enemies.

Q. *What is Life?*

A. The Power and Vigor of the Soul, expressed by the Instruments of the Body.

Q. *What is the Opinion of Atheists touching Life?*

A. Some think because a Man liveth no longer than he breatheth, that the Life of Man is nothing but a Puff of Wind. Some again, because the Loss of much Blood bringeth the Loss of Life, therefore they esteem the Life to be nothing else but Blood; and other some, because in Death they perceive no Difference between Men and Beasts, therefore they hold our Life to be as the Lives of brute Beasts, vanishing, without Immortality of the Soul: But all these Opinions are corrupt and lewd.

Q. *Why so?*

A. Because they are grounded only upon the Corporal Senses.

Q. *How do you prove the Soul immortal?*

A. Because it is the Image of God, who is a Spirit, and eternal; for there must always be an Agreement betwixt the Image and the Thing whereof it is an Image.

Q. *Which Part of Christ then suffered Death?*

A. His Humanity.

Q. *Of what doth his Humanity consist?*

A. Of

A. Of Body and Soul like unto ours, Sin only excepted.

Q. *Did his Soul suffer Death?*

A. It did.

Q. *Why, then, the Soul is not immortal?*

A. There be Two Kinds of Death, one Corporal, which is a Dissolution of the Soul from the Body; another Spiritual, which is a Separation of the Soul from the Presence of God: And in this Sense it is said, that Christ's Soul did die, inasmuch as for a while it was excluded the Presence of God.

Q. *What Part of Christ did not suffer?*

A. His Deity, by which he did overcome Death.

Q. *How did his Victory over Death appear?*

A. By his Resurrection.

Q. *When was that?*

A. Upon the Third Day.

Q. *What Benefit have we by his Resurrection?*

A. The Assurance of the Immortality both of Soul and Body; and that Sin, Death, or Hell, shall have no Power over us, so long as we believe in him.

Q. *How prove you that?*

A. By his own Words: I am the Resurrection and the Life; he that believeth in me, tho' he were dead, yet shall he live, *ch. 11. 25.* and again, He that believeth on the Son, hath Life everlasting: and he that believeth not in the Son, shall not see Life, but the Wrath of God abideth on him, *ch. 3. 36.*

Q. *What Kind of People had the Opinion that there is no Resurrection?*

A. The Sadduces; and therefore they tempted Christ with the Question of the Woman that had Seven Husbands, whose Wife she should be at the Day of the Resurrection?

Q. *How doth Christ answer this Question?*

A. By

A. By saying, that in the Kingdom of Heaven they neither marry, nor are married, but are as the Angels of God.

Q. *What are they called amongst us that deny the Resurrection?*

A. Atheists.

Q. *How many Sorts of Atheists are there?*

A. Two.

Q. *Which be they?*

A. The one that perswade themselves the Soul is mortal as well as the Body; the other, that albeit they have some Opinion of the Immortality of the Soul, yet they think there is no Hell, or Punishment for Sin after this Life.

Q. *How doth the Scripture disprove the First?*

A. By saying, That whosoever believeth in Christ shall not perish, but have eternal Life, *ch. 3. 36.*

Q. *How the Second?*

A. By the Words that God shall say to the Wicked at the Day of Judgement; Depart from me, ye Cursed, into everlasting Fire, which is prepared for the Devil and his Angels, *Mat. 25. 41.*

Q. *How many Sorts of Angels be there?*

A. Two, good and bad.

Q. *Of what Substance are good Angels?*

A. Not of the Nature and Essence of God, nor immortal of themselves; but have their Immortality of God, who both gives it unto them, and preserves them in it, and could take it from them if he would.

Q. *What Difference is there betwixt the Spirits of Men and Angels?*

A. The Spirits of Men are joyned unto Bodies, the Spirits of Angels are not.

Q. *Are not the Spirits of Men celestial?*

A. Yes; not in respect they are drawn from the Nature of God, but in respect of the Agreement that is betwixt them.

Q. *What*

Q. What Difference is there between Soul and Spirit?

A. A Soul is common to all Men living, as well Infidels as others; but a Spirit is properly in those who are regenerate and born a-new by Faith and the Holy Ghost.

Q. To whom did Christ first appear after his Resurrection?

A. To Mary Magdalen, and afterward Three several Times to his Apostles.

Q. How long was he upon Earth after his Resurrection?

A. Forty Days; and then he was taken up on high, and a Cloud received him, Acts 13. 9.

Q. Where was Christ when he was taken up?

A. Upon Mount Olivet.

The A C T S.

Quest. After that Christ ascended into Heaven, whom did he leave on Earth for the Building of his Church?

A. His Apostles.

Q. How did he strengthen them?

A. By sending the Holy Ghost unto them, ch. 2. 4.

Q. In what Likeness did the Holy Ghost appear?

A. In the likeness of Fiery Tongues, ch. 2. 3.

Q. With what did he indow them?

A. With the Knowledge of Languages.

Q. To what End?

A. That they might preach to all Nations.

Q. Was that their Office?

A. Yes.

Q. Who

A C T S.

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Q. *Who enjoined them thereto?*

A. Christ, *ch. 1. 8.*

Q. *Of how many Points did their Office consist?*

A. Of Two.

Q. *Which be they?*

A. To Baptize and Instruct.

Q. *How did they Baptize?*

A. In the Name of the Father, of the Son, and of the Holy Ghost.

Q. *How did they Instruct?*

A. Two manner of Ways.

Q. *Which be they?*

A. By Testifying the Death, Resurrection, and Ascension of Christ; and Teaching of Faith, Repentance, and Good Works, *ch. 1. 23, 24, 25, 26.*

Q. *What Power had they given them to confirm their Doctrine?*

A. The Power of working Miracles; as making the Lame to go, healing the Sick, and raising the Dead, *ch. 3. 6. and ch. 9. 34, 40.*

Q. *What stood against them?*

A. The Practice of the Devil.

Q. *What defended them?*

A. The Providence of God.

Q. *How did the Devil practise against them?*

A. By raising up Conspiracies, Tumults, Comotions, Persecutions, Slanders, and by bringing them to Imprisonments, Stripes, and Death.

Q. *To what Purpose and End did the Devil do this?*

A. To overthrow, or at least to stop the Course of their Preaching, if it had been possible.

Q. *How did God preserve and defend them?*

A. He reveal'd the Conspiracies against them, *ch. 9. 24.* He pacified the Tumults and Comotions, *ch. 10. 35, to 41.* He sent them Refuge in Time of Persecution, *ch. 14. 6.* He converted the Hearts of their Slanderers, *ch. 2. 17.* He delivered them out of Prison, *ch. 5. 19.* He comforted

ted them when they were beaten; *chap. 5. 41.* and *ch. 23. 11.* And in Death he gave them Life, *ch. 14. 19.*

Q. Who conspired against them?

A. The Jews.

Q. How?

A. When Paul was imprison'd by them, some Forty of them and more took an Oath, that they would not eat nor drink untill they had slain him, ch. 23. 12.

Q. Under what Colour did they execute their Malice?

A. Under Colour to have him brought forth to be examined, and they by the Way would murder him.

Q. How did God reveal this Conspiracy?

A. Paul's Sister's Son overheard it, and was sent to tell the Captain of the Castle of it, ch. 23. 20, 21.

Q. What did the Captain when he heard of it?

A. Sent Paul, with a Power of Men for his Guard to Cesarea, to Felix the chief Governor.

Q. Who raised a Tumult against them?

A. The Jews, and one Demetrius a Silver-smith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a Tumult?

A. Against Paul, and Gaius and Aristarchus, Paul's Companions.

Q. Why?

A. Because they spake against Images, by making of which he got his Living.

Q. What was Demetrius's Intent by this Commotion?

A. To have Paul and his Disciples suppress'd.

Q. How did God prevent this Purpose?

A. The Town Clerk pacified the People, and the Men were let go, ch. 19. 35.

Q. Who

Q. Who were the Devil's Instruments to persecute the Apostles?

A. Herod in Judaea; and the unbeleiving Jews in Iconium, Thessalonica, and other Places.

Q. Whom did Herod persecute?

A. He killed James, and put Peter in Prison, ch. 12. 25.

Q. Who was God's Instrument to deliver Peter?

A. An Angel.

Q. How was Herod punished for his Cruelty?

A. He was eaten to Death with Worms, chap. 12. 23.

Q. Whom did the unbelieving Jews persecute at Iconium?

A. Paul and Barnabas.

Q. How were they deliver'd?

A. God gave them Knowledge of their Dangers.

Q. Whither went they for Refuge?

A. To Lystra and Derbe, Cities of Lyconia, ch. 14. 6.

Q. Who were persecuted in Thessalonica?

A. Paul and Silas?

Q. How escaped they?

A. Their Friends sent for them by Night to Berea, ch. 17. 10.

Q. Who were the Devil's Instruments to slander the Apostles?

A. The Jews.

Q. Where?

A. At Jerusalem.

Q. In what manner?

A. By saying (when they spake all manner of Languages) that they were drunk with new Wine, ch. 2. 13.

Q. How did God make them repent their Slanders?

A. By touching them with Remorse of Conscience.

Q. Who were the Devil's Instruments to imprison the Apostles?

A. King

A. King Herod, the Jews, and the Roman Substitute.

Q. Who were God's Instruments to deliver 'em?

A. An Angel, and such Men as he raised to be their Friends, ch. 5. 19.

Q. How did God comfort the Apostles when they were beaten?

A. By speaking to them in Visions, ch. 13. 11.

Q. To which of 'em did he give Life in Death?

A. To Paul.

Q. In what Manner?

A. When Paul was stoned by the Men of Lystra, and carried out of the City for dead, God raised him up again, even in the Midst of the Disciples that stood about him, ch. 14. 19, 20.

Q. What learn we by the Sequel of this Discourse?

A. That God, by simple Men, in Spite of all Tyranny, replenished the whole World with the Sound of his Gospel.

Q. But Paul, as we read in the eighth Chapter, persecuted the Church, and consented unto the Death of Stephen; how came he then to be an Apostle?

A. The Spirit of God (in whose Hands are the Hearts of all Men) converted him from a Persecutor to a Preacher; so that among all the Apostles, none was more zealous, nor added more Souls to the Church than he did.

Q. How doth that appear?

A. By his painful Travel through many Countries, his Stripes, Imprisonments, Stoning, Dangers by Land and Sea, which he joyfully suffered for the Love of Christ Jesus.

Q. Why did God suffer his chosen Servants to be so injuriously used of the World?

A. For Three Reasons.

Q. Which be they?

A. That he himself might be the more glorified by their Deliverance, their Enemies more justly

justly condemned, and his Servants more worthy of their Reward in Heaven.

Q. As they were painful to teach, were the People as ready to follow their Doctrine?

A. Many were, of those whose Hearts were prepar'd for that Calling; but otherwise they that were not, refused.

Q. It appeareth then that Faith is the only Gift of God?

A. It is, and encreaseth in us by hearing of his Word; as appeareth by *Lydia*, the Woman of *Thyatira*, whose Heart the Lord opened, that she attended to the Doctrine of *Paul*, chap. 16. 14.

Q. What strange Conversions were there made by the Apostles?

A. The Conversion of the *Ethiopian Eunuch*, of *Cornelius*, *Elymas*, and of *Paul's Jaylor*.

Q. Did the Conversion of these Men seem more strange than the Rest?

A. Yes; because in the Eye of the World, both for their Calling and Quality, they seemed more unlikely to be converted than any others.

Q. How?

A. The *Eunuch* was of the Heathens, that worshipped strange Gods, chap. 8. 27. *Cornelius* a Soldier, whose stern Profession might seem to harden his Heart against the first Impression of the Christian Faith, chap. 10. 1. *Elymas* a Conjurer, and one that practised with the Devil; and the *Jaylor*, a forward Minister to execute the Cruelty of such as persecuted Christ and his Church.

Q. How did the Converted shew themselves afterwards to be Christians?

A. By their Good Works.

Q. What were they?

A. The *Eunuch* planted the Gospel in *Ethiopia*; *Cornelius* us'd much Prayer and Alms-deeds; and the

A C T S.

the Jaylor dress'd the Wounds of *Paul* and *Silas*, and refreshed them with Meat.

Q. Is it not enough for us to be Christians in Name, but we must also be so in Nature?

A. No ; for otherwise we shall be sure to undergo the Wrath of God.

Q. By what Example?

A. By the Example of *Ananias* and *Sapphira*, and of *Eutychus*.

Q. What were their Faults?

A. *Ananias* and *Sapphira*, after they were received into the Church, did not with their whole Hearts addict themselves to the Service of God.

Q. Wherein did they fail?

A. In that, whereas it was a Custom among them to employ all their Goods to the Benefit of their Brethren, they kept back a Part for their own private Use.

Q. How were they punished?

A. With sudden Death, *ch.* 5. 10.

Q. If God shewed such Severity upon them, in that they distributed not their whole Substance to the Maintenance of Christian Charity; what ought they to fear, that will bestow nothing, not so much as the Superfluity of their Riches, to the Relief of their distressed Brethren?

A. Not only Death of Body in this World, but Destruction of Soul and Body in the World to come, unless they amend.

Q. *u herein did Eutychus offend?*

A. Being of the Congregation of the Faithful, as he sate with others to hear *Paul* preach, neglecting his Doctrine, (as at many Sermons with us we may see the like) he fell into a Sleep.

Q. How did God punish him?

A. He made him an Example to the whole Assembly, by suffering him to fall from the Third Loft; so that he lay for dead till *Paul* revived him.

Q. But

Q. But our Christians sit low, and in their Pews, and therefore need not fear any such Danger?

A. True, they need not fear falling to the Ground; but they may sit in Dread of a greater Fall.

Q. How is that?

A. From the Top of Heaven to the Bottom of Hell, if, when they should hear the Word of God, they suffer Sleep to stop their Ears.

ROMANS.

Quest. What was the Cause that the Apostles wrote Epistles?

A. The Variety of Nations whom they had converted, with whom they could not always in Person be conversant, and therefore they sent their Minds unto them in writing.

Q. To what End?

A. To cherish their young Faith, which otherwise (like a green Tree that hath not taken deep Root) might be shaken with Contention and Error.

Q. Was there any such Thing in Rome, at such Time as he sent this Epistle thither?

A. Yes.

Q. What was it?

A. The Jews began to despise the Gentiles, and the Gentiles the Jews.

Q. Wherefore did the Jews despise the Gentiles?

A. They thought them unworthy to be Partakers of Grace thro' Christ, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jews?

A. They thought them more unworthy of God's Favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Q. How

Q. *How doth Paul make up his Controversie?*

A. By proving them both guilty of monstrous Sins, and therefore unfit, the one to reprove the other.

Q. *Of what doth he prove the Gentiles guilty?*

A. Of Idolatry: For tho' they had not the Law written, yet, by the Frame of Heaven and Earth, they could not but know their was an Omnipotent God; and therefore they ought not to have worshiped Idols, *chap. 1. 21.*

Q. *What doth he hold the Jews guilty of?*

A. Of Presumption, in thinking they should be justified by the Law; so that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any Righteousness.

Q. *What then must they depend upon for their Justification?*

A. Only Faith in Christ Jesus, who had performed the Law for them; for to hear the Law was no Cause of Justification, but to perform the Law, which none was able to do but only the Son of God, *ch. 1. 13. and ch. 3. 20, 25.*

Q. *How doth Paul distinguish the Law?*

A. Into the Law of the Letter, and the Law of Faith.

Q. *What doth the Law of the Letter?*

A. It shews us what Sin is, but purgeth us not from Sin.

Q. *What is the Law of Faith?*

A. Righteousness obtain'd without the Law.

Q. *How proveth he that?*

A. By the Example of Abraham, who was justified by Faith before he was circumcised, that he might not think Circumcision the Cause of Justification, *ch. 4. 10.*

Q. *How then doth he draw the Jew and the Gentile to Agreement?*

A. By shewing them, that both the Circumcised

fed and the Uncircumcised shall be saved, if they believe.

Q. What doth Belief bring?

A. Peace of Conscience towards God, thro' our Lord Jesus Christ, ch. 5. 1.

Q. What doth Peace of Conscience bring?

A. Joy in Tribulation.

Q. What Tribulation?

A. Patience.

Q. What Patience?

A. Experience.

Q. What Experience?

A. Hope that will not deceive us.

Q. How is our Hope made undeceivable?

A. By the Love of God.

Q. Wherein?

A. In that, when we were yet his Enemies, he gave his only begotten Son to Death.

Q. How became we God's Enemies?

A. By the Sin of Adam.

Q. Whether was greater, the Condemnation that came through the Sin of Adam, or the Justification that came through the Righteousness of Christ?

A. The Justification that came by the Righteousness of Christ?

Q. Why?

A. Because by one Sin only came Damnation, but Christ by Righteousness hath forgiven many Sins; that is, not only the Sin of Adam, whereof we are guilty, but many other Sins of our own, which we have since committed.

Q. What bringeth us to the Knowledge of Sin?

A. The Law; for we had not known Lust, if the Law had not said, Thou shalt not covet.

Q. Then the more Sin is manifest, the more Grace abounds?

A. It doth.

Q. May we therefore sin, that Grace may abound?

A. God forbid.

Q. What

Why?

A. Because when in Baptism we are made Partakers of Grace, we die to Sin, and rise again to Newness of Life, *ch. 6. 6.*

Q. What is to die to Sin?

A. To abolish the Works of the Flesh.

Q. What is to rise to Newness of Life?

A. To follow the Works of the Spirit.

Q. What call you the Works of the Spirit?

A. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Q. What call you the Works of the Flesh?

A. Pride, Envy, Sloth, Gluttony, Uncharitableness, &c.

Q. How are they rewarded?

A. With Death; for the Reward of Sin is Death, *ch. 6. 23.*

Q. How are the Works of the Spirit rewarded?

A. With eternal Life, *ch. 6. 23.*

Q. Are we all subject to Death by the Law?

A. We are.

Q. How then can the Law be good, which is the Cause of much Evil?

A. Yes: The Law is holy and good, and ordained to give us Life; but that Sin working in us, alters the Property of the Law; so that instead of Life, we find Death, *ch. 7. 10.*

Q. How shall we escape this Danger?

A. By living after the Spirit.

Q. Who are they that live after the Spirit?

A. Such as God in his Fore-knowledge hath predestinated thereunto, *ch. 8. 30.*

Q. Are all Men predestinated to be saved?

A. No; some are made Vessels of Wrath to Destruction, as other some are made Vessels of Mercy prepared to Glory, *ch. 9. 15.*

Q. Is God the Cause of Man's Condemnation?

A. No; but Sin, which reigneth in Men.

Q. What

Q. *What are they called who are ordained to be saved?*

A. The Children of God.

Q. *How are we made the Children of God?*

A. Three manner of ways.

Q. *Which be they?*

A. By Election, Creation, Adoption,

Q. *Why are these Blessings bestowed upon us?*

A. Not for any Deserts of ours, but through the meer Mercy and Love of God.

Q. *What Repentance doth he desire of us for them?*

A. Nothing but Love.

Q. *How is our Love shewn?*

A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword, to separate us from Christ.

Q. *When are we separated from Christ?*

A. When we do or consent to any Thing contrary to his Will.

Q. *Why must we endure any Extremity, rather than revolt from God?*

A. Because the Afflictions of this Life are not worthy of the Glory which shall be shewn unto us in the Life to come, *ch. 8. 11.*

Q. *Do we obtain the Glory then by Works?*

A. No; but by the Mercy of God only: Yet Works, and the good Motions of the Spirit testify unto our Conscience, in the mean space, that such a Reward is laid up for us.

Q. *How were we put from that Glory?*

A. Only by our Sins.

Q. *To whom was the Covenant of this Glory made?*

A. To the Jews first, and then to the Gentiles.

Q. *How did the Jews lose it?*

A. By thinking to become righteous by the Law.

Q. *How did the Gentiles obtain it?*

L

A. By

A. By believing in Christ as soon as they heard his Name, *ch. 9. 30.*

Q. *Why could not the Jews be righteous by the Law?*

A. Because they could not fulfil the Law.

Q. *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Q. *How do they fulfil the Law?*

A. Not in themselves, but in the Work of Christ, who hath fulfilled it for them, and for all others that believe in him; so that his Righteousness is become theirs, *ch. 10. 4.*

Q. *Are all the Jews rejected?*

A. No; God hath reserved a Remnant to be saved, *ch. 9. 27.*

Q. *Are all the Gentiles accepted?*

A. No; but only such as hear the Word, and believe.

Q. *But some have not heard the Word, therefore shall they be excused?*

A. Not so; the Sound thereof is gone through the Earth, therefore none can plead Ignorance, *ch. 10. 18.*

Q. *Because we are Gentiles, and accepted by nor Belief in the Place of the unbelieving Jews, ought we to despise them in respect of our selves?*

A. No.

Q. *Why?*

A. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: For if God grafted us into the true Vine, which were but wild Branches; much more may he graft the Jews, which were the true Branches, into the true Stock again, *ch. 11. 24.*

Q. *Why doth St Paul urge this Similitude?*

A. To shut up Contention between the Jews and the Gentiles, that neither should despise others, because they were alike in Belief and Unbelief.

Q. *As*

Q. After the deciding of this Controversie, and certain principal Points of Religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive one to excel another?

A. In Unity and Uprightness of Life.

Q. How is that to be performed?

A. By offering up our selves a lively Sacrifice unto God.

Q. What is a lively Sacrifice?

A. To cast off the Works of Darkness, and put on the Armour of Light.

Q. How must we cast off the Works of Darkness?

A. By conforming our selves after the Will of God, and not after the Fashion of the World, ch. 12. 2.

Q. What are the Works of Darkness?

A. To embrace Pride rather than Humility, Lust rather than Chastity, hate rather than Love, Rebellion rather than Obedience, Gluttony rather than Abstinence, &c.

Q. What is the Armour of Light?

A. To dispose our Minds after the contrary.

Q. It seems then by being commanded to sacrifice our Bodies, that every Christian is a Priest?

A. True, we are.

Q. How are we consecrated?

A. Not by the Effusion of Blood, but by the Inspiration of the Holy Spirit.

Q. When?

A. At our Baptism.

Q. Do all Christians serve the Office of Priesthood?

A. No.

Q. Why?

A. Because their Sacrifice is not such as it should be.

Q. How comes that to pass?

A. By reason they prefer not Sorrow before Joy, Death before Life, Rebuke before Honour,

Enemies before Friends, for the Love of Christ, and as he in his Life did for our Example.

Q. To whom is it given to know these Things?

A. To all, but not after a like Measure.

Q. What must they do that have Privilege of Grace above others?

A. Not boast of it, but help to further them that want, ch. 11. 13.

Q. By what Example are we taught so to do?

A. By the Example of the Members of a Man's Body: For as when the Foot is offended, the rest of the Members, as the Eye, Hand, and Tongue, streight minister to it: so it ought to be in the Members of Christ's Body, when one taints the rest must relieve it:

Q. Who is the Head of the Mystical Body?

A. Christ.

Q. Who are the Eyes?

A. His preachers.

Q. Who are the Ears?

A. Hearers of the Word.

Q. Who are the Hands?

A. The Magistrates.

Q. Who are the Feet?

A. The Subjects.

Q. What is the Duty of a Preacher?

A. To teach with sincerity.

Q. What is the Duty of the Hearers?

A. To attend with Reverence.

Q. What is the Duty of the Magistrate?

A. To Rule with Justice.

Q. What is the Duty of the Subject?

A. To obey with Love.

Q. What are the Sinews that bind the Joints of the Mystical Body together?

A. Compassion and brotherly Love.

Q. What is Compassion?

A. A Compassion before Honour. Repuke before Honour. Imitation

A. A suffering with our Christian Brethren, or a like feeling of the Heart, that we shew unto to them, as if it were happened unto our selves.

Q. *What doth it produce?*

A. A distributing to their Necessity; as Counsel to them that err, Comfort to them that mourn, and Food to them that hunger, Cloathing to them that are naked, and Harbour to them that are harbourless, *ch. 12. 15, 17.*

Q. *How are these Virtues performed in us?*

A. By Continuance in Prayer.

Q. *What Vices are contrary to Compassion?*

A. Hate, Revenge, Arrogancy, and Self-love.

Q. *Why must we not hate?*

A. Because God hath commanded Love, *chap. 12. 14.*

Q. *Why must we not revenge?*

A. Because Revenge is the Lord's, *ch. 12. 16.*

Q. *Why must we not be arrogant and high-minded?*

A. Because we are all one Lineage, and no Man hath any Thing of himself, but what is given him of God.

Q. *What is self love?*

A. To be wise in our own Conceits.

Q. *Doth our Duty only extend to the Body of our Christian Brother?*

A. No; but to his Mind also.

Q. *How is that?*

A. We must take heed that we offend not his Conscience by eating of Meats, and Observation of Days, *ch. 14. 21.*

Q. *When are these Precepts to be put in execution?*

A. Out of hand.

Q. *Why?*

A. Because the time of our Salvation draweth near, *ch. 13. 11.*

Q. *When to be left off?*

L3.

A. Not

A. Not 'till Death.

Q. Why?

A. Because, whether we live or die, we live and die to the Lord, *ch. 14. 17.*

Q. How doth St. Paul conclude this Epistle to the Romans?

A. With Two Things.

Q. Which be they?

A. With Exhortation and Prayer.

Q. What doth he exhort them unto?

A. To the Reading of the Scriptures, Thanksgiving, and to beware of false Prophets.

Q. Why doth he exhort them to read the Scripture?

A. Because whatsoever is written, is written for their and our Instruction, *ch. 15. 4.*

Q. Why to Thanksgiving?

A. Because of the Mercy of God shewn unto us.

Q. Why to beware of false Prophets?

A. Because they raised Divisions and Opinions in the Church, contrary to the Doctrine of Christ, *ch. 16. 17.*

Q. What is his Prayer?

A. That they might be filled with all Joy and Peace, that comes by Faith, and with all Abundance of Hope.

Q. What is Hope?

A. An assured Expectation of Blessedness to come; to which Christ Jesus bring us. Amen.

Q. From whence did Paul write this Epistle?

A. From Corinth.

I. CORINTHIANS.

Quest **W** Here was Paul when he writ his Epistle to the Corinthians?

A. In Syria.

Q. What

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Q. What was the Cause that moved him to write?

A. The Sects and Divisions that in his Absence took Root in the Church of Corinth.

Q. What were they?

A. Some held of Paul, some of Apollo, and some of Cephas.

Q. How doth he reprove them?

A. By shewing them that Christ is one, and his Religion one, and therefore ought not to be divided, and howsoever Paul, Apollo, and Cephas plant it, is nothing, except God give the Increase, ch. 3. 6.

Q. Whence then proceeded the Knowledge of the Scripture?

A. From the Spirit of God, ch. 2. 12.

Q. What is the Means?

A. The Preacher, ch. 3. 9.

Q. How ought he to deliver the World?

A. Not in enticing Speech of Man's Wisdom, but in the plain Evidence of the Spirit, ch. 2. 3.

Q. Why?

A. Because the Wisdom of the World before God is Foolishness; and that which the World accounts Foolishness, is Wisdom before God, ch. 3. 19.

Q. What is their Offence then, that perswade themselves the Gospel is not well taught, except set forth with Eloquence of Speech?

A. They make the Cross of Christ of none Effect; attributing that unto Man, which belongs to the Power of God, ch. 1. 17.

Q. What are the Inconveniencies which come by Controversie in Religion?

A. Vice passeth away unpunished, and the Congregation is scandalized, ch. 5. 2, &c.

Q. What be the Vices that Paul noteth in the Corinthians?

A. Arrogancy, Incest, going to Law one with another, Fornication.

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Q. How would he have Arrogancy reclaimed?

A. By Humility : If any Man among you seem to be wise in this World, let him be a Fool, that he may be wise, ch. 3. 18.

Q. How Incest?

A. By excommunicating the Party, ch. 5. 5.

Q. How going to Law?

A. By choosing some one or other of their Brethren to set Concord between them, without Expende of Time and further Charge, ch. 6. 4.

Q. How Fornication?

A. By Marriage. To avoid Fornication, let every Man have his own Wife, ch. 7. 2.

Q. What doth he most commend; Marriage, or a Single Life.

A. A Single Life.

Q. Why?

A. Because it is most apt for the Service of God, by Reason it is freed from Cares, the other is intangled, ch. 7. 32, 33.

Q. Doth he not likewise tax them of Idolatry?

A. Yes, and of thinking the Ministers a Burthen to the Congregation.

Q. How doth he reprove the First?

A. By shewing, that altho' they fear God in Heart, yet it is not lawful for them to eat with Idolaters.

Q. Why?

A. Because, in so doing, they may wound the weak Consciences of others, ch. 8. 11, 12.

Q. How doth he reprove the Second?

A. By shewing, that he which feedeth the Flock, is worthy to eat of the Milk of the Flock, ch. 9. 7.

Q. By whose Example doth he teach them to avoid these Enormities?

A. By the Example of the Jews, which were ambitious, full of Strife, Despisers of Prophets, and Profaners of Holy Things, ch. 10.

Q. Why.

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Q. Why are they taught to avoid these Things?

A. Because their Bodies are the Temples of God; and therefore they ought not to make them the Temples of the Devil, by suffering themselves to be polluted with such Uncleanneſs, *ch. 6. 19.*

Q. When do they avoid them?

A. When they do all Things in Purity of Spirit, and to Edification, *ch. 14. 5.*

Q. What is the best Ground of Edification?

A. Love.

Q. How do you prove that?

A. Because he that teacheth, altho' he ſpeak with the Tongue of an Angel, and have not Love, is like a tinkling Cymbal, *ch. 13. 1.* he that by his Faith is able to remove Mountains, and wants Love is nothing, *v. 2.* And he that giveth all he hath to the Poor, and is without Love, profiteth nothing, *v. 3.*

Q. Love then is neceſſary in all Points of Religion?

A. It is: For he that cometh to the Lord's Table without Love, is an unworthy Gueſt: and he that prayeth and is not in Love, calleth for Vengeance on himſelf.

Q. Wherein did the Corinthians abuſe Prayer?

A. In not obſerving the Cuſtom of the Time.

Q. What was that?

A. To pray bare headed, *ch. 11. 4.*

Q. Wherein did they abuſe the Lord's Supper?

A. In that ſome came with a carnal Deſire to eat, and ſome had filled themſelves before, *chap. 11. 21.*

Q. What was the Preſumption of their Women?

A. They took upon them to teach, which is not allowable, *ch. 14. 34.*

Q. What Principal Thing was to be obſerved amongſt the Teachers?

A. Not to preach nor pray in a ſtrange Tongue, by which the People could not be edified,

I. CORINTHIANS.

hed, nor whereunto they could not say; *Amen?*
ch. 14. 16.

Q. What is the last Error that Paul confuteth in them?

A. Their doubting of the Resurrection.

Q. How doth he confute it?

A. By shewing that Christ is risen, who is the First Fruits of them that shall rise, ch. 15.

Q. How doth he prove that Christ is risen?

A. By the Testimony of the Apostles, and of others that saw him; but lest this might not be sufficient, he confirmeth it also by Reason.

Q. How is that?

A. That unless there be a Resurrection, Faith and Preaching are both in vain, ch. 15. 14.

Q. How doth Paul conclude this Epistle?

A. With an Exhortation for the Relief of the Poor.

II. CORINTHIANS.

Quest. From whence was this Second Epistle to the Corinthians written?

A. From Philippi a City of Macedonia.

Q. What are the principal Circumstances.

A. Three.

Q. Which be they?

A. The Cause why he writ, the Persons whom he toucheth, and the Matter whereof he treateth.

Q. What was the Cause of his Writing?

A. The inflexible Nature of some, that withstanding the former Perswasions, still dispised his Authority.

Q. What are the Persons?

A. The false Teachers, himself, and the Corinthians?

Q. What is the Matter?

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A. A Confutation of his Detractors, and a Confirmation of his own Doctrine.

Q. *How confutes he his Detractors?*

A. By proving them Teachers, not for Love, but to fill their own Bellies; and that they were Boasters of other Mens Labours, *ch. 10. 15.*

Q. *How doth he confirm his own Doctrine?*

A. Three Ways.

Q. *Which be they?*

A. First, In respect of the Ground thereof, which is Christ Jesus, *ch. 4. 5.* Secondly, In respect of the Fruit which it had brought forth in them, which was Faith, Patience, and Love, *ch. 1. 7. and 9. 2.* Thirdly, In respect of his own Constancy, whom the Persecutions of the World had sealed the true Minister of God.

Q. *How?*

A. In that neither Imprisonment, Stripes, Watching, Fasting, Stoning, Danger by Sea nor by Land, could terrifie him from proceeding in his Calling, *ch. 6. 4. and 11. 24 to 30.*

GALATIANS.

Quest. **W**hat was the Cause that Paul writ to the Galatians?

A. Their Declining from that which he had taught them.

Q. *What was that?*

A. Faith in Christ Jesus.

Q. *How declined they from Faith?*

A. In thinking to be justified by the Works of the Law.

Q. *How doth he rebuke them?*

A. By shewing that as many as are of the Works of the Law, are under the Curse, *ch. 3. 10.*

Q. *How are we delivered from this Curse?*

A. Christ

GALATIANS.

A. Christ hath redeemed us, by being made a Curse for us, *ch. 3. 13.*

Q. *What doth he then counsel them to do?*

A. To forsake the beggarly Traditions of the Law; as Circumcision, and the Observation of Days and Times, *ch. 4. 9, 10.*

Q. *What was the Reason?*

A. Because neither Circumcision nor Uncircumcision avail any thing, but a New Creature, *ch. 6. 15.*

Q. *What is understood by a New Creature?*

A. One regenerated by Faith; as being dead to Sin, and risen again through Christ to newness of Life, *ch. 2. 19, 20.*

Q. *How are we known to be regenerate?*

A. If we bring forth the Fruits of the Spirit.

Q. *What are the Fruits of the Spirit?*

A. All kind of virtuous living, *ch. 5. 22.*

Q. *Where was St. Paul when he writ this Epistle?*

A. At Rome.

EPHESIANS.

Quest. **W**hat was the Estate of the Ephesians when Paul wrote *ur* to them?

A. As it is of those amongst whom God's Word hath been sown.

Q. *How is that?*

A. The good Seed of Paul's Doctrine was mingled with the Cockle and Weeds of false Teachers.

Q. *In such needful Business how chanced he did not rather go unto them than write?*

A. Because he was a Prisoner in Rome?

Q. *What Method doth he use in confirming the Ephesians in the Faith which he had before taught them?*

A. First,

EPHESIANS.

A. First, he useth an Admonition, then a Prayer, and last of all an Exhortation.

Q. Of what doth he admonish them?

A. Of Four Things.

Q. Which be they?

A. First, He shews that they were predestinated to the Calling of Christians before the Foundation of the World, and therefore it was nothing that had happened unto them by Chance, *ch. 1. 4, 11.* Secondly he puts them in Mind of the Ground of their Faith in Christ Jesus, to whom all Power, both in Heaven and Earth, was given; and therefore they needed not to stand doubtful of their Reward, *chap. 2. 20. to 23.* Thirdly, He records in what State they were before they were called.

Q. What was that?

A. That they were under the Power of Satan, and dead through Sin; and therefore being now quickened by the Spirit of Christ, the farther they were off from Grace, the greater Debtors they are now for the same, *chap. 4. 3, 4, 5.* Fourthly, he bids them not faint, because of the Persecution which they saw was laid upon him.

Q. What Reason shews he for that?

A. Because it was their Glory, *ch. 3. 13.*

Q. In what Respect could his Persecution be to their Glory?

A. In this; That seeing him constantly endure Imprisonment and Death for the Truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no Tradition of Men.

Q. For what doth he pray to God for them?

A. For Three Things.

Q. Which be they?

A. First, For the Strength of his Holy Spirit, *N. 3. 16.* Secondly, that he would give them a faith-

E P H E S I A N S.

faithful Heart, ch. 3. 17. And Thirdly, To endue them with unfeigned Charity.

— *Q. How manifold are his Exhortations?*

A. Twofold.

Q. As how?

A. General and Particular.

Q. What are his general Exhortations?

A. Certain Observations, common to all Men; as to walk worthy of their Calling, ch. 4. 2.

Q. What is their Calling?

A. Christianity.

Q. What is the End thereof?

A. Eternal Life.

Q. Who hath called us hereunto?

A. God the Father by his Son Christ, ch. 3. 11.

Q. By what Means?

A. By two Kinds of Means.

Q. Which be they?

A. First, By Outward Means; as by Afflictions and Persecutions: And, Secondly, by Inward Means; as by the Working of God's Word in our Hear s, and the wholesome Admonition of his Holy Spirit. ch. 4. 30.

— *Q. How may we walk worthy of our Vocation?*

A. If we avoid Lying, Anger, Theft, Filthy Speaking, and embrace Humility, Meekness, Patience, Charity, and Unity of Spirit, ch. 4. 2, 3. and v. 25. to 31.

Q. What is Humility?

A. Not to prefer our selves before others, nor to despise them in respect of our selves.

Q. What is Meekness?

A. Not to be easily moved to Anger.

Q. Is it not lawful then to be angry with such as offend?

A. Yes, so that we be not angry unto Sin, nor let the Sun go down upon our Wrath, ch. 4. 26.

— *Q. How may we be angry and not Sin?*

A. If

A. If we so bridle our Fury, as that we break not forth into any wicked or unlawfull Act.

Q. What is Patience?

A. A quiet Digestion of Wrong, and Leaving the Revenge to God.

Q. What is Charity?

A. A Compunction of Heart, whereby one Christian is incited to help and succour another.

Q. What call you the Unity of the Spirit?

A. An Agreement together of God's People in true Faith and Doctrine, without Sect or Dissension.

Q. Why ought we to walk in the Unity of the Spirit?

A. Because God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, is but One; and the Means whereby we are saved, only One, that is to say, Faith; and therefore we ought to agree together in One Mind, as Children of One Father, and as Heirs ordained all for One happy Inheritance, *ch. 4. 4, 5, 6.*

Q. Having declared what the Virtues be which St. Paul would have us follow, rehearse the Vices that he would have us to avoid?

A. Lying, (as I said before) Theft, Anger, Fifthly Talking; and out of the Fifth Chapter, Covetousness, Fornication, Drunkenness, False Doctrine, Foolish and Idle Jestings.

Q. What is a Lye?

A. A counterfeited and false Declaration of the Thought and Mind; as when we speak one Thing and think another.

Q. What is Theft?

A. Not only to steal with the Hand, but all Manner of Deceit and unlawful Gain.

Q. What is Anger?

A. A desire of Revenge for some Wrong done unto us, or unto them whom we love.

Q. Of

Q. Of how many sorts is it?

A. Of Two.

Q. Which be they?

A. Natural and Diabolical.

Q. What call you Natural Anger?

A. The Anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant or Scholar, for the Corrections of such Vices as they perceive in them to dishonour God.

Q. What is Diabolical Anger?

A. So to be incens'd, as to wish the Destruction of any one.

Q. Wherein consisteth filthy Communication?

A. In swearing, cursing, blaspheming, immodest Words, and idle jesting.

Q. How must Christians then frame their daily Conference?

A. In such sort as it may be to the Edification of one another; speaking unto themselves in Psalms and Hymns, and Spiritual Songs, and giving Thanks to God for all Things, *ch. 5. 19, 20.*

Q. What is Covetousness?

A. A Greediness of Gain, without Regard of their own Necessities, or the Necessities of others.

Q. What is Fornication?

A. A polluting of the Soul with the Lust of the Body.

Q. What is Drunkenness?

A. A confounding of the Reason and the Senses by immoderate Drinking.

Q. What is false Doctrine?

A. Any thing that is taught contrary to the Truth of God's Word.

Q. How are they said to lead their Lives, that delight in any of these abuses?

A. Improvidently.

Q. Why?

A. Be-

A. Because they neglect the Will of God, to follow their own Ways.

Q. *How are they said to lead their Lives that abhor them?*

A. Circumspectly.

Q. *Why?*

A. Because they prefer the Will of God before their own Imaginations, *ch. 5. 15, 17.*

Q. *What is Paul's particular Exhortation in this Epistle?*

A. The Duty of Husbands and Wives, Parents, and Children, Masters and Servants.

Q. *What is the Duty of Husbands towards their Wives?*

A. To love them as Christ loved his Church, who gave his Life for it, *ch. 5. 5.*

Q. *What is the Duty of Wives towards their Husbands?*

A. To submit themselves unto their Husbands, as unto the Lord, *ch. 5. 22.*

Q. *What is the Duty of Parents towards their Children?*

A. Not only to feed and clothe them, but to bring them up in the Fear of the Lord, *ch. 6. 4.*

Q. *What is the Duty of Children to their Parents?*

A. To Honour and obey them with bodily Reverence, and with unfeigned Love of the Heart, *ch. 6. 1, 2.*

Q. *What is the Duty of Masters to their Servants?*

A. Not to defraud them of their Due, nor to use Cruelty towards them; remembering that they themselves have also a Master in Heaven, *ch. 6. 9.*

Q. *What is the Duty of Servants to their Masters?*

A. To obey, and labour for them in Singleness of Heart, and not with Eye-service.

Q. *How is that?*

A. To

PHILIPPIANS.

A. To do all Things (whether their Masters be absent or present) as if God beheld them.

Q. *How doth St. Paul wish the Ephesians (and in them us) to arm themselves, for the Accomplishing of these and all other Duties?*

A. First, to gird us with the Girdle of Truth. Secondly, To put on the Breastplate of Righteousness. Thirdly, To be shod with the Shoes of the Preparation of the Gospel of Peace: Fourthly, To take the Shield of Faith; Fifthly, the Helmet of Salvation; Sixthly, the Sword of the Spirit, *ch. 6. 14. to 17.*

— Q. *What is understood by the Girdle of Truth?*

A. A Binding of ourselves to the Observation of the Word of God.

Q. *What by the Breast-plate of Righteousness?*

A. A good Conscience, or Innocence of Life.

Q. *What by the Shoes of Peace?*

A. Friendly and quiet Conversation.

Q. *What by the Shield of Faith?*

A. The Righteousness of Christ; able (like a brazen Shield) to protect and cover us from the Darts of the World, the Flesh, and the Devil.

Q. *What by the Helmet of Salvation?*

A. The Strength and Power of Christ; being for our Sakes Vanquisher of Hell, Death, and Sin.

Q. *What by the Sword of the Spirit?*

A. The Word of the ever living God, which, as a Sword, we must draw forth to defend ourselves, and offend our Spiritual Enemies.

Q. *What is the special Quality required of him that is thus armed?*

A. Prayer and continual Thankfulness, *chap. 6. 18.*

TO THE
PHILIPPIANS.

Quest. **W**hat were the Philippians?

A. Exiles of *Philippi*, a City in *Macedonia*, where *St. Paul* had planted the Gospel.

Q. What moved him to write unto them?

A. Two Things.

Q. Which be they?

A. First, the General Care he had for all the People of God. Secondly, that he might shew his Thankfulness towards the *Philippians*.

Q. For what?

A. For sending him Relief, after they knew he was a Prisoner in *Rome*.

Q. By whom did they send him Relief?

A. By *Epaphroditus* a Proteffor of the Gospel.

Q. How doth he shew his Thankfulness towards them?

A. Two ways.

Q. Which be they?

A. First, In praising God for them; and then in praying unto God for them.

Q. How doth he praise God for them?

A. In that it had pleased him to receive them into the Fellowship of the Gospel, *ch. 1. 5.*

Q. How and in what sort doth he pray for them?

A. Three Manner of Ways.

Q. Which be they?

A. First, That God, which had begun this Work in them, would continue it until the Day of Christ Jesus, *ch. 1. 6.* Secondly, That they might be able, through his Grace, to discern true Doctrine from false, *ch. 1. 10.* Thirdly, That they might abound in Love, and in the Works of Righteousness, *ch. 1. 11.*

Q. How

Q. How doth he encourage them, least h's Imprisonment should make them faint?

A. Three ways.

Q. Which be they?

A. First, in respect of others; Secondly, of himself; Thirdly, by the Example of Christ.

Q. How in respect of others?

*A. That as others beholding his Constancy were emboldened, and did more frankly profess Christ, so that he hoped they would do, *ch. 1. 14.**

Q. How doth he encourage them in respect of himself?

*A. That as he knew Christ should be magnified in his Body, whether he lived or died; so he doubted not but that they would be of the same Mind, *ch. 1. 20.**

Q. How by the Example of Christ?

*A. That as Christ being God, became Man; being free, became bound; being Lord and Master over all, became a Servant to all; and for our sakes was content to suffer all Reproach and Tyranny, yea Death itself; so we for his sake should not refuse to do the like, *ch. 2. 5; to 11.**

Q. What Reason doth he alledge, the better to perswade us thereunto?

A. A Twofold Reason.

Q. What is that?

A. First, as touching the Reward of our Persecutors: Secondly, as touching the Reward of us that are persecuted.

Q. What doth he say shall be the Reward of our Persecutors?

A. Perdition.

Q. What of us that are persecuted?

*A. Salvation, *ch. 1. 21.**

Q. How doth he conclude these Circumstances?

*A. With a Necessity to suffer with Christ, if we will be thought to believe in Christ, *ch. 1. 29.**

Q. What doth Paul exhort us unto in this Epistle?

A. Con-

A. Concord, Meekness of Mind, and Godly Conversation.

Q. *How to Concord?*

A. That we be of one Judgement in Religion, *ch. 2. 2.*

Q. *How to Meekness of Mind?*

A. That nothing be done through Vain-Glory, but every Man to esteem other better than himself, *ch. 3. 3.*

Q. *How to Godly Conversation?*

A. That whatsoever is true, just, and of good Report, we ought to think on that, *ch. 4. 8.*

Q. *What doth he bid us beware of?*

A. False Teachers

Q. *VVhat Name doth he attribute unto false Teachers whereby to know them?*

A. He calleth them Dogs, Evil-workers, Cozeners, Belly-gods, Enemies to the Crofs of Christ, and Minders of Earthly Things, *ch. 3. 2, 18, 19.*

Q. *And wherefore doth he call them Dogs?*

A. Because, like Dogs, they bark against the Doctrine of the Gospel.

Q. *And why Evil-workers.*

A. Because in the Harveit of the Lord they seek not his Glory, but their own Commodity.

Q. *Why Cozeners?*

A. Because they teach, that Circumcision, and the Works of the Law, are necessary to Salvation.

Q. *Why Belly-gods?*

A. Because, to satisfie the Lust of the Flesh, they care not with what Ceremonies they seduce God's People.

Q. *How Enemies to the Crofs of Christ?*

A. Because they are Christians in Name only, and not in Deed.

Q. *Why Minders of Earthly Things?*

A. Because th it chiefest Care is to be rich, and rise to promotion.

Q. *How doth Paul make known the true Ministers of God?*

A. By

P H I L I P P I A N S.

A. By Five special Notes.

Q. Which be they?

A. First, he saith, They hold it Glory to die for the Confirmation of their Disciples Faith, *ch. 2. 17.* Secondly, They put no Confidence in Earthly Things, *ch. 3. 3.* Thirdly, They do esteem all things Loss, and as very Dung, for the excellent Knowledge of Christ, *chap. 3. 8.* Fourthly, They preach the Righteousness of Christ, and not Mens Works, *ver. 9.* Fifthly, Their Conversation is in Heaven, from whence they expect Christ, by whose coming they hope to be made immortal, *ch. 3. 20, 21.*

Q. What is it to have their Conversation in Heaven?

A. To live like a Saint on Earth.

Q. That we may be able to do so, what is required of us?

A. Three Things.

Q. Which be they?

A. Faith towards God, Love towards our Neighbour, and Sobriety towards our selves.

C O L O S S I A N S.

Quest. **W**hat were the Colossians?

A. A People dwelling in Coloss, a City in Phrygia, whom Paul saluteth in the Name of Christ.

Q. After his Salutation, what did he?

A. Gave God Thanks for them.

Q. Why?

A. Because of their Faith in Christ Jesus.

Q. How doth he strengthen their Faith?

A. First, by Prayer, and then by Exhortation.

Q. To whom did he pray;

A. To God.

Q. For

Q. For what?

A. For Six Things.

Q. Which be they?

A. First, That they may be filled with the Knowledge of the Will of God, in Wisdom and Spiritual Understanding, *ch. 1. 9.*

Q. What is Wisdom?

A. The Knowledge of Heavenly Things.

Q. Proceed; what is the Second Thing?

A. Secondly, he prayeth that they may walk worthy of the Lord, *chap. 1. 10.*

Q. How is that?

A. To the Honour of God, and the Profit of others.

Q. What is the Third Thing?

A. That they may be fruitful in all good Works, *ch. 1. 10.*

Q. What call you good Works?

A. The Testimony of a lively Faith, let forth by the Deeds of Mercy.

Q. What is the Fourth Thing?

A. That they encrease in the Knowledge of God, *Chap. 1. 10.*

Q. How shall they encrease?

A. By the Dew of God's Mercy, and the Sunshine of his Righteousness.

Q. What is the Fifth Thing?

A. That they may be strengthened.

Q. With what?

Q. With the glorious Power of Christ.

Q. To what End?

A. To endure with Patience and Joy the Afflictions of this Life, *ch. 1. 11.*

Q. What is the Sixth Thing?

A. That they may be always thankful unto God.

Q. Doth he show any reason why they ought to be thankful?

A. Yes: First, In that God hath made them meet

meet to be Partakers of the Inheritance of Saints; and Secondly, in that he had delivered them from the Power of Darknes, and brought them into the Kingdom of Light, *ch. 1. 12, 23.*

Q. By whose Means?

A. By Christ the Redeemer, the Image of the Invisible God, the Head of the Church, the First-born of the Dead, and the Peace-maker between God and Man.

Q. What doth he exhort them unto?

A. To cleave to none, but unto Christ.

Q. Why?

A. Because in him only they shall be compleat and perfect, *ch. 2.*

Q. Where must we seek him?

A. In Heaven.

Q. How?

A. By setting our Affections on Things that are above, and not on Things that are on Earth, *ch. 3. 2.*

Q. When are our Affections set upon Things that are Above.

A. When we live after the good Motions of the Spirit.

Q. When upon Things that are upon the Earth?

A. When we live after the Desires of the Flesh.

Q. Shew me a Difference between the Spirit and the Flesh?

A. The Flesh saith, *Rather steal than suffer Want*; the Spirit saith, *Thou shalt not covet another Man's Goods.* The Flesh saith, *Revenge, where thou hast taken Wrong.* The Spirit saith, *Forgive, as Christ hath forgiven thee,* *ch. 3. 13.*

Q. When doth the Spirit fall upon us?

A. In Baptism.

Q. How may we grieve the Spirit?

A. By abusing the good Graces of God, which it bringeth with it; as by turning Mercy into Cruelty, Humility into Pride, and by applying the Time appointed to God's Service to the Service of the World.

Q. How

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Q. *How is the time to be redeemed?*

A. By spending it more virtuously than heretofore we have done: As if we have been careless, now to be watchful; if we have forgot God and his benefits, now to pray unto him, and be thankful; if we have been idle Talkers, now to season our Words with the Salt of Wisdom and Edification, *ch. 4. 2, 6.*

The First Epistle of St. Paul TO THE THESSALONIANS.

Quest. **H**ow is this Epistle divided?

A. Into Two Parts.

Q. *Which be they?*

A. Into a Commendation, and an Exhortation.

Q. *Whom doth Paul commend?*

A. First the *Theſſalonians*, then himself.

Q. *For what doth he commend the Theſſalonians?*

A. First, for their Readiness to hear; and Secondly, For their Profiting by Hearing.

Q. *How did he know that they profited by Hearing?*

A. By Three Things, which he ſaw begin to flourish amongst them.

Q. *And what were thoſe?*

A. Effectual Faith, Diligent Love, and Patient Hope, *ch. 1. 3.*

Q. *What is Effectual Faith?*

A. That Faith which bringeth forth Good Work

Q. *Diligent Love what is it?*

A. That Love which hath a Care to benefit whom he loveth.

Q. *Patient Hope, what is it?*

M

A. Hope

I. THESSALONIANS.

A. Hope, that giveth a Man Courage to endure all the Afflictions of this Life without repining, because he depends upon the Reward promised in Christ.

Q. And what is that?

A. Eternal Life.

Q. How many Kinds of Love are there?

A. Three.

Q. Which be they?

A. First, Love in the Magistrate, to labour for the Glory of God and Benefit of the Commonwealth. Secondly, Love in the Minister, to feed his Flock. Thirdly, Love in the private Man, to maintain the Welfare of his Friend and Neighbour.

Q. How do they receive the Gospel that receive it with such Profit?

A. They receive it not in Word only, but in Power also, chap. 1. 5.

Q. What Assurance doth it bring unto them?

A. That they are the elect Children of God, chap. 1. 4.

Q. But what are such Men unto God?

A. A Glory.

Q. What unto the World?

A. A good Example, ch. 1. 7.

Q. How doth Paul commend himself?

A. First, for his Love toward them: Secondly, For his Diligence in Teaching: Thirdly, For his Purity of Doctrine.

Q. Wherein did he shew his Love?

A. In Four Respects.

Q. Which be they?

A. First, In protesting that he was not only willing to have dealt the Gospel unto them, but also his own Life, ch. 2. 8. Secondly, in sending *Timotheus* unto them for their Comfort, when he could not come himself, ch. 2. 5. Thirdly, In esteeming their Constancy in the Faith, his Life; and

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and their fainting, his Death, *ch. 3. 8.* Fourthly, In continual Prayer for them, that their Hearts might be stable and unblamable in Holiness before God and the World, *ch. 3. 13.*

Q. Wherein did he shew his Diligence in Teaching?

A. In that he laboured Night and Day for their Instruction, *ch. 2. 2.*

Q. Wherein is the Purity of his Doctrine?

A. In that it was without Deceit, Flattery, Covetousness, Vain-glory, and not to please Men, but God, *ch. 2. 5. to 8.*

Q. Was not Paul vain-glorious then when he did thus praise himself?

A. No.

Q. Why?

A. For Two Causes.

Q. Which be they?

A. First, In that he did it not to win Praise to himself, but to allure them to embrace the Gospel which he taught. And Secondly, To shew what Difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

Q. What doth he exhort the Thessalonians unto?

A. To keep their Bodies as Vessels of Holiness.

Q. Why?

A. Because God hath called them not to Uncleaness, but to Purity of Life, *ch. 4. 7.*

Q. What must they do to keep their Bodies holy to the Lord?

A. Fly from Lust, Oppression, Fraud, Contention, Idleness, and Appearance of Evil, *ch. 4. 2 to 12. 5. 22.*

Q. What doth he annex to this Exhortation?

A. A Reprehension.

Q. For what doth he reprehend them?

A. For Two Things.

Q. Which be they?

M 2

A. For

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A. For mourning for the Dead, and curious Searching to know when should be the Time of Christ's Second Coming.

Q. Ought we not then to mourn for the Dead?

A. No, not in that manner as the Infidels do, which think their Dead shall never rise again.

Q. How then?

A. As good Christians should, who account of Death but as a sleep, out of the which the Faithful shall one Day awake to their Eternal Life, *ch. 4. 14.*

Q. Why doth he forbid them to search for the Time of Christ?

A. For Two Causes.

Q. Which be they?

A. First, Because they can never certainly know it; being a Thing hidden from the Angels in Heaven, much more from Men on Earth: And Secondly, because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than to enquire after the Hour.

Q. How must they make themselves ready for it?

A. In walking like the Children of Light, and not like the Children of Darknes, *ch. 5. 5.*

Q. How is that?

A. In Peace and Love one towards another; in watching, praying, continual Thanksgiving, hearing the Word, preaching, and reverencing the Ministers, *ch. 5. 12, 13.*

II. THESSALONIANS.

Quest. **W**hat is to be gathered out of the II. Epistle of the Thessalonians?

A. The Trial of Faith.

Q. How is Faith tried?

A. By Afflictions.

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Q. *What is the Fruit of Afflictions?*

A. Patience, *ch. 1. 4.*

Q. *What proceeds of Patience?*

A. The Righteous Judgement of God, *chap. 1.*

Q. *Whom will God Judge?*

A. The Afflicter, and the Afflicted.

Q. *How will he judge the Afflicter?*

A. In flaming Fire, rendering Vengeance, *ch. 1. 8.*

Q. *How the Afflicted?*

A. In Mercy, giving them Rest, *ch. 1. 7.*

Q. *When shall this Judgement be?*

A. At the Latter Day, when the Lord Jesus shall shew himself from Heaven with his mighty Angels. *ch. 1. 7.*

Q. *What shall be the Sign of that Day?*

A. The Falling away of many from the Faith, *ch. 2. 3.*

Q. *By whose means shall they fall away?*

A. By the Means of Antichrist.

Q. *What is Antichrist?*

A. The Man of Sin, that opposeth himself against all that is called God, *ch. 2. 4.*

Q. *By whom will he work?*

A. By Satan.

Q. *In what manner?*

A. With great Power, but in all Deceivableness, *ch. 2.*

Q. *Amongst whom?*

A. Not amongst the Elect, but them that shall perish, *ch. 2. 10.*

Q. *Why not amongst the Elect?*

A. Because from the Beginning they are chosen to Salvation, *ch. 2. 13.*

Q. *Therefore what ought to be the Care of the Elect?*

A. To stand fast in the Doctrine which they have received, *ch. 2. 15.*

Q. *What is the Means whereby they may be able to stand fast?*

A. Prayer.

M 3

Q. What

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Q. What must they pray for?

A. Two Things.

Q. Which be they?

A. That the Word of God may have free Passage, and that they may be delivered from the Company of the Wicked, ch. 2. 1, 2.

Q. What Steps doth St. Paul counsel them to follow?

A. His own.

Q. Wherein?

A. First in Righteousness of Mind, and in labouring before they eat, ch. 3. 7, 25.

Q. How must they be used that follow not his Instruction?

A. Excommunicated, ch. 3. 14.

Q. Tell me what Excommunication is?

A. To be banished the Congregation of God.

Q. How, as an Enemy, utterly to be cast off?

A. No; but as a Friend, to be won to Amendment of Life, ch. 3. 15.

I. TIMOTHY.

Quest. What was Timothy?

A. A Disciple of Paul's and a Professor of the Gospel.

Q. Where did he profess it?

A. In Ephesus.

Q. What doth Paul admonish him of?

A. His Duty.

Q. In What consisted his Duty?

A. In reading the Word, and rebuking of Sin.

Q. How must we rebuke Sin?

A. Openly.

Q. Why?

A. Because others may take heed, ch. 5. 1.

Q. Is there no Difference to be made?

A. Yes.

Q. In

Q. In what?

A. The elder Sort must be rebuked as Fathers; the younger as Brethren, *ch. 5. 1.*

Q. What must be teach all Men?

A. To pray.

Q. In what sort?

A. By lifting up of pure Hands, *ch. 2. 8.*

Q. For whom?

A. For all People, but especially for Princes and Rulers.

Q. To what End?

A. That under their Authority we may lead a Godly and Peaceable Life.

Q. How all Women?

A. To array themselves with Shamefacedness and Modesty, and not with Gold, Pearl, or imbroidered Hair, *ch. 1. 6.*

Q. How Ministers?

A. To be blameless, the Husband of one Wife, watchful, sober, laborious, apt to teach; no Drunkards, Quarrellers, or Covetous, *ch. 3. 3.*

Q. How Widows?

A. To exercise Deeds of Charity; to bring up their Children vertuously: not to be idle Praters, gadding from House to House, *ch. 5. 10, 13.*

Q. How Rich Men?

A. Not to be high-minded, nor put Confidence in uncertain Riches; but to be ready to distribute to them that want, *ch. 6. 17.*

Q. What is the best Gain?

A. Godliness, *ch. 6. 6.*

Q. Why?

A. Because they that would be rich, fall into many Temptations and Snares that may drown them in Perdition and Destruction, *ch. 6. 9.*

II. TIMOTHY.

Quest. **H**ow is this Epistle divided?

A. Into Two Parts.

Q. Tell me which be they?

A. Into an Exhortation, and a Prophecy.

Q. What doth Paul exhort unto?

A. Stedfastness in Faith, and Patience in suffering for the same, *ch. 1. 3.*

Q. Why?

A. Because those that will reign with Christ, must suffer with Christ, *ch. 2. 12.*

Q. By what Example?

A. By the Example of the Soldier, Husbandman, and of him that contendeth for a Mastery; neither of which receiveth Recompence, except they first labour, *ch. 2. 4, 5, 6.*

Q. What hindreth our Salvation in this behalf?

A. Contending about frivolous and vain Questions.

Q. How?

A. In that they engender Strife, *ch. 2. 14, 13.*

Q. Of what doth he prophesy?

A. Of the Perillous Time to come, *ch. 3. 1.*

Q. How shall the time to come be perillous?

A. By reason of wicked Men.

Q. What wicked Men?

A. Lovers of themselves, covetous, Boasters, proud, and cursed Speakers; disobedient to Parents; without natural Affection, &c. *ch. 3. 2, 3, 4, 5.*

Q. By what Means therefore doth he teach Gods Ministers to repress the Malice of such Men?

A. By preaching the Word in Season, and out of Season; by reprovng, rebuking, and exhorting with all Long-suffering and Doctrine.

PAUL

PAUL to TITUS.

Quest. **W**^r Here was Titus, when Paul wrote unto him?

A. In Crete.

Q. To what End was he there?

A. To finish the Doctrine which St. Paul had begun.

Q. How must he be armed thereunto?

A. With Boldness, as God's Ambassador; and by shewing himself an Example of Good Works, and Integrity of Life, *ch. 2. 7, 15.*

Q. To whom?

A. To all whom he taught.

Q. Who were those?

A. Both Young and Old.

Q. What doth he teach the Old?

A. The Men to be sober, honest, discreet, sound in Faith, Love and Patience, *ch. 2. 2.* The Women to be holy, and not given to Wine.

Q. What doth he teach the Young?

A. The Men to be sober-minded; Women to be chaste, obedient to their Husbands, and no Gadders abroad, *ch. 2. 5.*

St. PAUL to PHILEMON.

Quest. **F**rom whence was this Epistle written?

A. From Rome.

Q. Upon What Occasion?

A. Onesimus, a Servant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him back again.

Q. By what Entreaty?

A. That Philemon would receive him.

Q. *How?*

A. As if *Paul* himself were present, v. 17.

Q. *For what Reason?*

A. Because he was now not only his Servant, but his Brother in the Lord.

Q. *How?*

A. In that he professed the Gospel.

The EPISTLE to the

H E B R E W S.

Quest. **W** *Ho wrote this Epistle?*

A. It is not known.

Q. *What is handled in it?*

A. The Difference between the Priesthood of *Christ*, and the *Levitical* Priesthood.

Q. *How do they differ?*

A. In five Points.

Q. *Which be they?*

A. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Q. *How do they differ as touching the Office?*

A. The Priesthood of the *Levites* was external, and after the Order of *Aaron*: The Priesthood of *Christ* is spiritual, and after the Order of *Melchisedec*.

Q. *What is it to be a Priest after the Order of Melchisedec?*

A. To be a Priest, a Prophet, and a King; not for a Month, a Year, or an Age, but for Ever, ch. 7. 32, 33.

Q. *Why are these Three Titles attributed to Christ?*

A. Because he sanctifies us from Sin, teacheth us by his Wisdom, and governs us by his Power.

Q. *How do they differ as touching the Temple?*

A. The Temple of the *Levites* was built with Hands,

H E B R E W S.

Hands, and to endure but a Time; the Temple of Christ is built by the Holy Ghost for Eternity, *ch. 8.*

Q. How do they differ as touching their Sacrifices?

A. The *Levites* did offer the Blood of Goats, and Bulls, but Christ his own precious Blood.

Q. How touching their Ceremonies?

A. The Ceremonies of the *Levites* were corporal, as the attiring of the Body, and other external Observations: The Ceremonies of the Gospel are spiritual, as the virtuous Disposition of the Soul.

Q. How touching their Effects?

A. The Sacrifices of the *Levites*, tho' many times offered, did scarce sanctifie the Body; The Sacrifice of Christ, but once offered sanctifies, both Body and Soul, *ch. 9. 12. and 28.*

Q. In whom?

A. In all that have Faith.

Q. What is Faith?

A. The Ground of Things that are hoped for, and the Evidence of Things which are not seen, *ch. 11. 1.*

Q. How do the Temples of Moses and Christ agree?

A. The Temple of *Moses* had Three Separations; as the Holiest of all, whereinto the High-Priest only entered, and but once every Year; the Tabernacle of the Congregation, where the *Levites* remained; and in the open Court, where the people had resort: So in the Temple of Christ there is the Spirit, the Soul, and the Body.

Q. What is the Difference between the Spirit and the Soul?

A. By Spirit, is understood Regeneration thro' Faith in Christ; and by Soul, is understood Man in his first Corruption, living according to the Rule of Reason, without the Knowledge of God's Word, or Faith.

Q. Be-

HEBREW S.

Q. Being once grafted in Faith, what is it to fall away from it?

A. Sin against the Holy Ghost, which is unpardonable, ch. 6. 4. and ch. 10. 26.

Q. How may we fall from Faith?

A. If when once we have received the Knowledge of Christ, we afterward deny him.

Q. What therefore are the Hebrews counselled unto?

A. To keep the Profession of their Hope, without wavering, ch. 10. 23.

Q. How must that be?

A. Through Patience.

Q. Wherein?

A. In esteeming light the Trouble of this Life, by setting before our Eyes the Joy of the World to come.

Q. What have we to encourage us?

A. The Words of the Holy Ghost.

Q. What are they?

A. My Son faint not when thou art rebuked; for whom the Lord loveth, he chasteneth, and scourgeth every Son that he receiveth ch. 12. 5, 6.

Q. Is there nothing else required but Patience?

A. Yes, the Sacrifice of a Christian.

Q. What is that?

A. To Praise God always, and to distribute to the Poor, ch. 13. 15, 16.

The General Epistle of St. JAMES.

Quest. Why is this call'd the General Epistle of St. James?

A. Because it is not written to any one Man, or Country, but generally unto all the Jews dispersed through many Countries.

Q. What doth it contain?

A. The Effects of our Justification, as St. Paul to the Romans declared the Cause.

Q. What

J A M E S.

Q. What is the Cause of Justification?

A. Faith.

Q. What are the Effects?

A. Good Works, ch. 2. 23.

Q. How is Faith divided?

A. Into Two Sorts.

Q. Which be they?

A. A lively Faith, and a dead Faith.

Q. What is a lively Faith?

A. Faith made known by Good Works.

Q. What is a Dead Faith?

A. Faith without Good Works; and so the Devil is said to have Faith, ch. 2. 17, 19.

Q. What be the good Works St. James exhorteth unto?

A. Patience, Prayer, Love; to beware of Ambition, Swearing, and Contention; to bridle the Tongue, and rule the Affections; not to speak Evil one of another, but to be Friends in this World.

Q. From whence proceeds Good Works?

A. From God, ch. 1. 17.

Q. From whence Evil?

A. From our own Concupiscence, ch. 1. 14.

Q. What saith St. James of Patience?

A. Blessed is the Man that endures Temptations; for when he is tried, he shall receive the Crown of Life, ch. 1. 12.

Q. What saith he of Prayer?

A. Let him that asketh, ask with Faith, and waver not, ch. 1. 6.

Q. Of Love, what saith he?

A. He that loveth his Neighbour as himself, fulfilleth the Law, ch. 1. 6.

Q. Of Ambition, what?

A. God rejecteth the Proud, and gives Grace to the Humble, ch. 1. 9.

Q. What of Swearing?

A. Before all Things (my Brethren) swear not,

JAMES.

not, neither by Heaven, Earth, nor any other Oath; but let your Yea be Yea, and your Nay, Nay, lest you fall into Condemnation, *ch. 5. 12.*

— *Q. What of Contention?*

A. Where Envyng and Strife is, there is all manner of Evil Works, *ch. 3. v. 16.*

Q. What of the Tongue?

A. That it is a Fire, and a World of Wickedness, defiling the whole Body, if it be ungoverned, *ch. 3. 6.*

Q. What of Evil speaking?

A. If a Man speak Evil of his Brother, he speaketh Evil of the Law, *ch. 4. 11.*

Q. Who are the Friends of the World?

A. Such as esteem more of Riches, Honour, and such like, than the Word of God.

Q. What saith St. James of such Men?

A. He bids them weep and howl for the Miseries that shall come upon them: their Riches are corrupt, and their Garments are moth-eaten; their Gold and Silver is cankered, the Rust whereof shall be a Witness against them, *ch. 5. 1, 2. 3.*

Q. What is the best Use of Riches?

A. To employ them in doing good; as in relieving the Poor, Fatherless, and Widows; and that is called True Religion, and Undeiled before God, *ch. 1. 27.*

Q. Every one therefore that heareth the Word of God, is not Religious?

A. No; but such only as are Doers thereof, *ch. 1. 22.*

I. Epistle of St. PETER.

Quest. **W**hat is contained in this First Epistle of St. Peter?

A. Three Things.

Q. Which

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I. P E T E R.

Q. Which be they?

A. The Calling of Christians, their Dignity, and the Fruit of their Calling.

Q. Who hath called them?

A. Christ.

Q. How?

A. Through Obedience, and sprinkling of his Blood, ch. 1.

Q. To what?

A. To an Inheritance immortal, and undefiled, that fadeth not away, but is reserved in Heaven for us, ch. 1. 4.

Q. How must we apprehend it?

A. By Faith, ch. 5.

Q. What is the Dignity of Christians?

A. They are said to be a Royal Priesthood, a Holy Nation, a Peculiar People, ch. 2. 5.

Q. What is the Fruit of their Calling?

A. To shew the Virtue of him that called them, ch. 2.

Q. How is that?

A. Being Holy as he is Holy; and since he hath called us out of Darkness into Light, to walk as in the Day-time, by laying aside all Maliciousness, all Guile and Dissimulation, all Envy and Evil speaking, ch. 2. 1. and 9.

Q. How shall we do these Things, the World every Hour provoking us to the contrary?

A. By setting before us the Example of Christ, who gave his Life for his Enemies; and when he was reviled, reviled not again; and when he suffered, threatened not, but committed it unto him that judgeth righteously. ch. 2. 21, 22.

Q. What brings us to this Obedience?

A. The Love we owe to Christ, that hath begotten us anew to Righteousness; and the Fear not to be Partakers of his Mercies, because of the small Number of them that shall be saved.

Q. Who

I. P I E T E R.

Q. Who is the efficient Cause of our Salvation?

A. God the Father.

Q. What is the material Cause?

A. The Obedience of Christ to the Cross.

Q. What is the formal Cause?

A. Our Effectual Calling.

Q. What is the final Cause?

A. Our Sanctification.

Q. Wherein standeth our Sanctification?

A. In Two Things.

Q. Shew me which be they?

A. In dying to Sin, and living to God, chap.

4. 2.

Q. When do we live to God?

A. When we mortifie the Luffs of the Flesh,

ch. 4. 2.

Q. Wherein consisteth this Mortification?

A. In particular Duties.

Q. What be those?

A. The Duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Q. What doth he counsel us, touching every Man's private self?

A. To be sober and watching in Prayer.

A. What is Prayer?

A. A Calling upon the Name of God in the Time of Necessity.

Q. What are the Properties thereof?

A. It must be from the Heart, with true Faith in the Name of Christ, and in few Words.

Q. What is the Efficacy of Prayer?

A. It overcometh God, which overcometh all Things.

Q. What doth St. peter counsel us to do, as touching others?

A. One to suffer with another; to love as Brethren; to be pitiful; not to render Evil for Evil, but contrariwise to bless, ch. 3. 8. 9.

Q. VVby

I. P E T E R.

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Q. *Why must we love?*

A. Because God hath loved us.

Q. *Why must we suffer?*

A. Because therein we are blessed, *ch. 4. 14.*

Q. *How must we suffer?*

A. Not as Murtherers, Thieves, or Evil-doers, but as Lovers of Faith, *ch. 4. 15.*

Q. *Why are we bound to these virtuous Actions?*

A. Because thereby God is glorified, *ch. 2. 12.*

II. P E T E R.

Quest. **W**hat doth St. Peter exhort us to in this Epistle?

A. That having once received the Knowledge of the Gospel, to confirm and establish it in us by good Works, and to stick unto it even 'till the last Galp, *chap. 1. 10.*

Q. *Why?*

A. Because, as St. Paul saith, *So run that ye may obtain;* so St. Peter saith, *By making sure your Election;* that is, in not being idle or unfruitful in your Calling, an Entrance is made unto you into the Kingdom of our Lord and Saviour Jesus Christ, *ch. 1. 10.*

Q. *What is the Gate to that Entrance?*

A. Death.

Q. *What is Death?*

A. The laying down the Tabernacle of this Flesh, *ch. 1. 14.*

Q. *Why doth he call this Flesh of ours a Tabernacle?*

A. Because we dwell therein as Strangers, not for ever, but for a certain Time.

Q. *How doth Peter confirm the Doctrine of Faith?*

A. By shewing it is no deceivable Fable, but the

H. P E T E R.

the Truth it self, descended from Heaven, *ch. 1. 17, 18.*

Q. Who are the Impugners of this Truth?

A. Hypocrites and Atheists.

Q. What are Hypocrites?

A. Wells without Water; such as pretend an outward Holiness, but inwardly are corrupt and venomous, ch. 2. 13, 17.

Q. What are Atheists?

A. Mockers and Deriders of the Scriptures, and such as think there will be no Resurrection, ch. 3. 3, 4.

Q. When shall these Men appear?

A. In the latter Times, ch. 3. 3.

Q. How shall they be disproved?

A. The Heaven shall melt, and the Earth be consumed with Fire; and the Lord appearing in Glory, shall give them the Wages of Unrighteousness, ch. 3. 10, and 2. 13.

Q. Is there any hope of escaping?

A. No; for he that spared not the Angels when they Sinned, will not spare thee, ch. 2. 4.

I. J O H N.

Quest. What is here set down?

A. Two sorts of Love.

Q. Which be they?

A. Love of the World, and Love called Charity.

Q. In what consists the Love of the World?

A. In Three Things.

Q. Which be they?

A. Concupiscence of the Flesh, Lust of the Eyes, and Pride of Life, ch. 2. 16.

Q. What is Concupiscence of the Flesh?

A. An Inclination of the Heart to enjoy the Plea.

Pleasures of the Body, as Wantonness, Chambering, Sloth, Drunkenness, and such like.

Q. What is the Lust of the Eyes?

A. A covetous and immoderate Desire of Worldly Wealth, and all Offences which do accompany it for the obtaining thereof; as Lying, Theft, Deceit, Rapine, Usury, Couzenage, and such like.

Q. Wherein consisteth Pride of Life?

A. In all Things; as in Meat, Drink, Apparel, House-room and other Things; to bear an arrogant contemptuous Mind, striving to excel others.

Q. What doth he then say touching such Livers?

A. That God is not in them, nor they in him, *ch. 2. 15.*

Q. What is Charity?

A. A Motion of the Heart, whereby we do love God, and in him our Neighbour.

Q. What is the Love of God?

A. To keep his Commandments, *ch. 3. 2.*

Q. What is it to love our Neighbour?

A. To esteem him as our selves.

Q. How many kinds of Love are there?

A. Two.

Q. Which be they?

A. True and Unfeigned Love.

Q. What call you True Love?

A. Not only to help our Brother with all we have, but if need require, to offer our Life for him, *ch. 3. 16.*

Q. What call you Feigned Love?

A. To love in Word, and not in Deed, *ch. 3. 12.*

Q. What saith St. John as touching true Lovers?

A. That they dwell in God, and God in them, *ch. 4. 16.*

Q. What is it to dwell in God?

A. To be Partakers of his Grace, to the Mortification of the Flesh, and lively Demonstration of our Faith.

Q. How

II. III. JOHN.

Q. *How shall we know that God dwelleth in us?*

A. If we see our Brother want this World's Good, and do not shut up our Compassion from him, but willingly relieve him, *ch. 3. 17.*

Q. *What is said of him that hateth his Brother?*

A. That he walketh in Darknes, *ch. 2. 11.* is the Child of the Devil, *ch. 3. 10.* abideth in Death, *ch. 3. 14.* is a Man-slayer, and barred from Eternal Life, *ch. 3. 15.*

II. III. JOHN.

Quest. **T**O whom were these Two last Epistles written?

A. The one to a certain zealous Lady; the other to Gaius, a Professor of the Gospel.

Q. *What doth he command in the Lady?*

A. Her virtuous Bringing-up of her Children.

Q. *What in Gaius?*

A. His Testimony of Faith, and Hospitality towards Strangers.

Q. *What doth he admonish them of?*

A. To beware of Deceivers.

6. *What are those?*

A. Such as would not confess that Christ was come in the Flesh.

Q. *How must they entertain them?*

A. They must not receive them into their Houses, nor bid them God speed.

Q. *Why?*

A. Because in so doing they should be Partakers of their evil Deeds.

The Epistle of J U D E.

Quest. **T**O whom was this Epistle written?

A. To all Christian Churches.

Q. What doth he exhort them unto?

A. To contend for the Maintainance of their Faith.

Q. Against whom?

A. Against Sectaries.

Q. What is the Condition of Sectaries?

A. To murmur, complain, and walk after their own Lusts.

Q. Whom do they murmur against?

A. Governors.

Q. How doth he reprove them?

A. By the Example of Michael the Archangel, who when he strove with the Devil about the Body of Moses, blamed him not with cursed Speaking, but, The Lord rebuke thee.

Q. What doth he mean by this Example?

A. If it be not lawful to rail upon the Devil, much less upon Magistrates, be they never so wicked.

A. What is it to walk after our Lusts?

A. To be directed by carnal Judgement, and not by the Spirit of Regeneration.

R E V E

REVELATION.

Quest. **F**irst, Tell me what you understand by Revelation.

A. The Word importeth a laying open, or an uncovering of Things that were before hid and shut up in Secret, which no living Soul can know, but so far forth as God shall please to disclose the same.

Q. What is the Authority of this Revelation?

A. High and Mighty, as proceeding from the Mouth of God by the Mediation of Jesus Christ.

Q. To whom was it given?

A. To the Apostle Saint John, and so consequently from him to the Church of God through all Ages.

Q. Where was John when he received it?

A. In an Island called *Pathmos*, environed with the *Egean Sea*, which Sea divides *Europe* from *Asia*.

Q. What did he there?

A. He was banished thither by the Tyrant *Domitian*, about the Year of our Lord Jesus 96. which Tyrant sought to suppress the Light of the Gospel, but the LORD in Mercy did the more advance it, as appears by adding a further Discovery of his Will by the Book of the *Revelation*.

Q. What is the Fruit of this Revelation?

A. Exceeding great, as we may gather by these Words, *Blessed be they that read, hear, and keep in Memory these Things which are written in this Prophecy*, ch. 1. 3.

Q. To whom was John commanded to send it?

A. To the Seven Churches of *Asia*; namely, of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*; where, after the Destruction of *Jerusalem*, John did prosecute his Holy Calling in the Ministry.

Q. What

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Q. What Method did he use in the Manner of his writing ;

A. First a Friendly Salutation, and then a brief Narration.

Q. How doth he salute them ?

A. By wishing them Grace and Peace.

Q. What understand you by Grace ?

A. The free Love and Affection which God bears towards us for his own sake; altho' indeed we deserve it not, but are in our selves the Children of Wrath and Perdition.

Q. What by Peace ?

A. All kind of Benefits, both Spiritual and Temporal, which flow unto us from the Fountain of Grace, which God the Father hath opened to the World by the Means of his Son.

Q. In whose Name salutes he them ?

A. In the Name of the Father, the Seven Spirits, and of JESUS CHRIST, ch. 24. 5.

Q. What is meant by the Seven Spirits ?

A. The Holy Ghost.

Q. The Holy Ghost being but One in Person, why doth he describe him by the Number of Seven ?

A. Altho' the Holy Ghost be but one in Divine Essence, yet according to the Seven-fold Operation which it had in the Churches of Asia, it is called by the Name of Seven Spirits; not that it is in Person divers, but in Power and Virtue according to the Diversity of those Subjects in which it worketh.

Q. But why is that placed in the Second Place ? whereas the usual Order teacheth us to say, The Father, Son, and Holy Ghost ; and not the Father, Holy Ghost, and so put the Son last ?

A. John useth this Order, not that there is any Degrees or Dignity in one Person more than in another : For the Father is not greater than the Son, nor the Son greater than the Holy Ghost ; they are all of the same Power, Majesty, and

REVELATION.

and Glory; nor is one before another. But the Reason that moved *John* to set our Saviour in the Third Place, was, Because immediately the Narration (which is the second Point of the Writing) chiefly concerneth Christ.

— Q. *As how?*

A. In describing him.

Q. *How did John describe Christ?*

A. Two manner of ways: First, As touching the Excellency of his Glory, as he appeared unto him in a Vision, *ch. 1. from 12. to 17.*

Q. *What was his Office?*

A. It was threefold: He had the Office of a Prophet, of a Prince, and of a Priest.

Q. *How did he shew himself a Prophet?*

A. In bearing Witness of the Truth, and revealing the Counsels of God unto Men.

Q. *How a Prince?*

A. Two Manner of ways; First, By his Victory over Death; Death is swallowed up into Victory, *1 Cor. 15. 54.* And Secondly, Because he hath Dominion over all Principalities and Powers, both in Heaven and upon Earth, *Ephes.*

1. 12.

— Q. *How a Priest?*

A. In that he hath washed us from our Sins in his Blood, offering his Body a Sacrifice for us upon the Cross.

Q. *Did Christ bear these Three Offices only for himself?*

A. No, but for the Benefit of the Faithful; that as he was, so they might be both Prophets, Kings and Priests: Prophets, in that he saith, I will pour my Spirit upon all Flesh, and your Sons and Daughters shall prophesie: Kings, in that we shall reign with him eternally: And Priests, for that true Christians do offer the Spiritual Sacrifice of Prayer, Praise, and Alms-deeds, *Heb. 13. 15, 16.*

Q. *Are*

Q. Are then all Christian Priests alike?

A. They are as touching the Sacrifice above-said, but not as touching Church Government: for in this Sense they are not called Priests, but Elders or Ministers.

Q. How doth he describe Christ, according as he saw him in a Vision?

A. By certain Properties fit for the Capacity of Men: As, that he was in a long Robe, girt with a Girdle of Gold, his Hair was as white as Snow, his Fyes as a Flame of Fire, his Feet like unto fine Brass burning in a Furnace, his Voice to the Sound of many Waters; in his Right Hand he had Seven Stars, out of his Mouth went a sharp Two-edged Sword, and his Face shone as the Sun shineth in his Strength.

Q. What gather we by this Description?

A. By this long Robe girt unto him, we gather the Readiness of Christ in his Kingly and Princely Office to execute the Work of our Salvation; by his white Hairs, his Fulness of Knowledge and Widom; by his fiery Eyes, his deep Insight into the deepest Corners of the Earth, and deepest Secrets of Mens Hearts; by his Feet of shining Brass, the Purity and Brightness of his Ways, and the Power, which he hath to tread down his Enemies; and therefore are his Feet rather compared unto Brass than unto Gold, because Gold is a softer Metal, and not so fit to represent his invincible Strength: By his Voice, compared to the Voice of many Waters, we understand the Sound of the Gospel, humbling some to their Salvation, others to their Confusion; by the Stars in his Right Hand, his faithful Ministers by whom he worketh, which as Stars should give Light unto Men by their Doctrine and Conversation; by the Two edged Sword is understood the powerful Word of God entring and cleansing the Hearts

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of his Children, and thrusting through the other to their Destruction; and by his Face shining like the Sun at the highest, the unspeakable Brightness of his Grace, whereby the Church is comforted and lightened in all Truth and Sincerity.

Q. Why doth he resemble the Churches to Golden Candlesticks?

A. Because as the Candlestick doth not give the Light, but the Light is Put upon it, so the Church receiveth all her Light put upon her from Christ; for the Doctrine of the Church (which is the Light of the Church) is from God and not Men.

Q. Into how many Points may we draw the Doctrine of this Book?

A. Into Four.

Q. Which be they?

A. Precepts, Prophecies, Promises, and Threatnings.

Q. Wherein are the Precepts Seen?

A. In the Instruction given to the Seven Churches.

Q. Upon how many General Points do these Instructions consist?

A. Upon Three: A Commendation, Reprehension, and an Exhortation.

Q. What doth Christ commend in them?

A. Their Virtues: As Patience, Labour, Zeal in the Church of *Ephesus*, chap. 2. 2. The Works of Faith, Repentance, and Charity; together with Constancy in Affliction, and true Humility in the Church of *Smyrna*, chap. 2. 6. Fortitude, and valiant Perseverance in the Church of *Pergamus*; that notwithstanding the Martyrdom of *Antipas*, a Man there put to Death for Religion, yet they were not terrified, but held fast the Faith of Jesus Christ, and never forsook it, chap. 2. 13. Love and Service toward their Brethren, Faith and Assurance in the Promises

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mises of God, and encreasing in Piety; so that the End was better then the Beginning in the Church of *Thyatira*, chap. 2. 19. A little encrease of Faith, keeping of the Word of God, and a free Confession of his Name in the Church of *Philadelphia*, chap. 3. 8.

Q. What doth Christ reprobend in them?

A. Their Vices: As the lack of Love in the Church of *Ephesus*, chap. 2. 4. Hypocrisie in the Church of *Smyrna*, of such as said they were Jews, but indeed were the Synagogue of Satan; that is, they did profess themselves Christians in Word, but shewed it not in Deed, *ch.* 2. 9.

The bearing with false Doctrine in the Church of *Pergamus*; or they suffered the *Nicolatians* amongst them, that, as *Balaam* did, taught the People of God to stumble in Two Things; causing them to commit Fornication both in Body and Soul: In Body, by abandoning their Wives to common use: In Soul, by sacrificing to their Idols or Superstition sake, *ch.* 2. 14.

The like Vices is reprehended in the Church of *Thyatira*, that suffered *Jezabel*, a wicked Woman, to set abroad false and abominable Doctrines tending to Fornication and Idolatry amongst them, *ch.* 2. 20.

At *Sardis* their Works were fair in outward shew, but inwardly nothing but Filth and Rotteness, *ch.* 3. 1.

At *Laodicea* they were Time-servers, and halted between two Opinions, and were neither hot nor cold. *ch.* 3. 15.

Q. What doth Christ exhort them unto?

A. Repentance, and Amendment of Life.

Q. To their Repentance what is annexed?

A. A gracious promise to be written in the Book of Life.

Q. To their wilful Perseverance in their Sins, what is annexed?

N 2

A. A

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A. A heavy Threatning, that he will come suddenly upon them as a Thief, and they shall not know the Hour, *ch. 3. 3.*

Q. *Having learned the State of Things as they stood for the present, when this Revelation was given; what next succeedeth?*

A. The Prophecy of Things to come; which is either general, as touching such Things as should happen to the whole World; or particular, but (yet of more moment than the former) as touching such Things as should happen to the Church.

Q. *What is the End of the Prophecy of the Church?*

A. That the Faithful, admonished before-hand of the assaults and bloody attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute, in despite of both, till the day of the coming of Christ Jesus.

Q. *What is the end of the Prophecie of the World?*

A. To shew the Judgement that God should execute upon the Enemies of his Church, and the sealing up of the Elect before the Execution of those Judgements, that they might be kept from Evil, as appeareth by the Seventh, Eighth, and Ninth Chapters.

Q. *If the Elect were kept from Evil, to what End was this Revelation given to forewarn them, that they should suffer Trouble and Persecution?*

A. To be kept from Evil, is understood, that notwithstanding all the Violence and Persecution offered to them, yet they were not overcome, or driven from Faith, or the Hope they had of Eternal Happiness; but therein they did Joy and Triumph, howsoever the World thought them plunged in Despair and Sorrow.

Q. *What*

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Q. What is the Second Vision that John had?

A. The Vision wherein was revealed unto him the Majesty of God the Father, to give the greater Authority unto this Book; wherein his Excellency is likewise set forth unto us (as well as the Son's) in a Description fit for our Capacity.

Q. How is the Glory of the Father described?

A. In these Six Things: In the Figures of his Office, of his Nature, of his Assistance, of his Effects, of the Instrument which he employeth to that Purpose, and of the Events that follow.

Q. What is his Office?

A. To judge the whole Earth; and therefore he is apprehended of *John* sitting upon a Throne *ch. 4. 2.*

Q. How is his Nature represented?

A. By the Beauty of the Jasper-stone, and of the Sardine, *ch. 4. 3.*

Q. What are his Assistants?

A. The honourable Company of Prophets and Apostles, cloathed in white Rayment, and crowned with Gold, *ch. 4. 4.*

Q. What are the Effects of his Magnificence?

A. Lightning, thunder, and Voices, &c.

Q. Who are his Instruments?

A. The Company of the Celestial Creatures, in Number Four, that is, so many as are needful for the execution of the will of God through all the Corners of the World; and the whole Army of Creatures under Heaven, figured unto us by the Sea of Glass like unto Crystal.

Q. Why are the Celestial Creatures said to be full of Eyes?

A. Because of their Watchfulness in the Service of God.

Q. Why is the first compared to a Lion?

A. Because of his Courage.

Q. Why the Second to an Ox?

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Because of his Strength.

Q. Why bath the third the Face of a Man ?

A. Because of his Prudence.

Q. Why is the Fourth likened to a flying Eagle ?

A. Because of his Agility and Swiftness.

Q. What are the Events that follow the Description of his Magnificence ?

A. The Praise and Glory of which the Angels give unto him that sits upon the Throne ; and the Reverence and Homage which the Elders shew unto him.

Q. In what manner ?

A. By prostrating themselves before him, cast their Crowns at his Feet, *ch. 4. 10.*

Q. Having procured so great Authority to the Words of the Revelation, in the Description of the Majesty of the Giver, what follows ?

A. The Presentation of the Two Books ; where of the one being great and large, written within and without, and sealed with Seven Seals, containeth the History of the World ; the other, being but little, includeth the History of the Church.

Q. Who opens the Seal of this Book ?

A. Christ Jesus.

Q. Were none solicited therunto but he ?

A. Yes, a general Proclamation was made by an Angel, to see if any were worthy to open it ; but none, neither in Heaven nor Earth, nor under the Earth, was found able or worthy to open, or look upon the Book, save the Lion of the Tribe of Judah, and the Lamb that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS, *ch. 5. to 10.*

Q. What do we learn by this, that none were able to unclose the Book but he ?

A. That he only is the Mediator between God and Man ; that no other Creature, either in Heaven or Earth, is acquainted with the secret Councils

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Councils of God, or can reveal them unto us but he.

Q. Why is he called a Lion and a Lamb, Names of a contrary Nature?

A. He is called a Lion in respect of his Power and Strength, and a Lamb in respect of his patient Sufferance.

Q. What was contained in this Book when Christ had opened it?

A. The eternal Purpose of God, for the punishing and pouring forth Plagues upon the World.

Q. What moved him thereunto?

A. The Incredulity and Wickedness of Men.

Q. What were the Plagues?

A. Two sorts: Either such as afflicted other Creatures, as the Earth, Sea, Herbs, Plants, Fountains, &c. ch. 6. or such as were inflicted upon Men, chap. 8.

Q. What were these?

A. These were of Two sorts; either by way of Torment, or cruel Murther.

Q. What is the Cause of that Tyranny?

A. Snook and Sulphur, which issued from the Bottomless Pit; whereby is signified the Spiritual Darknes, with which Mens Consciences were tormented; and from this Darknes of Mind, at the last, did issue the other Plague of Slaughter and Bloodshed, so many Years expressed and published through Christendom by the Popes of Rome; c. 5. v. 15.

Q. What is the general Use of the Precedents?

A. As touching the Person of God, we learn Three Things: First, His loving Favour, in denouncing and giving Knowledge before hand, by evident Tokens, what Rigour he purposed to execute afterward, if he saw no Amendment in the Course of Mens Lives, ch. 6. Secondly, His merciful Care over his Elect, in arming them with

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defensive Armour, to cover them against the Flood of those Evils that were to overshadow the whole World, *chap. 7.* Thirdly the Truth of his Justice, in executing all those Plagues upon the World, which he hath foretold, *ch. 8. 9.*

— *Q. What do we learn as touching our selves?*

A. Three Things: Attention to regard the Threatnings of God; Repentance, to be sorry for our Sins; and Amendment of our Life, to prevent the Rigour of his Justice.

Q. What as touching the Instruments of God, which he used in executing his Will?

A. Three Things: First, That they were Angels; Secondly, That they were obedient at his Beck; and Thirdly, That they were expeditious in performance of their Charge.

— *Q. What learn we as touching the Elect?*

A. Three Things. First, Their Place: They stood before the Throne, and before the Lamb; whereby it is shewed, That as they are under the Protection of God, so are they always ready to do him Service. Secondly, Their Habit: They were cloathed in white Robes, washed in the Blood of the Lamb; whereby is signified their pure, peaceable, and royal Dignity. Thirdly, Their Victory: They had Palms in their Hands; whereby we are put in mind of the Combates which they sustained for the Name of God, and the eternal Triumphs which they have in Heaven by the Communion and Fellowship of our Saviour Jesus Christ, *ch. 7. 9.*

Q. What as touching the Natural Man?

A. Spiritual Misery, which spreads it self into Three Branches: Poverty of Heart, for lack of Understanding; Blindness of Mind, for lack of Faith; and Nakedness of Soul, for lack of the white Robe of Righteousness in Christ Jesus, *ch. 3. 17.*

Q. What

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Q. *What as touching Regenerate Men?*

A. Three Properties; Strength of Faith, Keeping of the Word of God, and Free Confession of his Name, *ch. 3. 8.*

Q. *Proceed unto the Vision of the Second Book: Who held the Second Book in his Hand?*

A. A mighty Angel, *ch. 10. 1.*

Q. *Whom do you understand by that Angel?*

A. Our Saviour Christ, that held the Book open in his Hand.

Q. *How is he described?*

A. In that great Glory and Magnificence.

Q. *To what End?*

A. To procure the greater Authority to the Prophecy following.

Q. *What was contained in the Book which he held?*

A. The Prophetical History of the Church.

Q. *To whom did he give it?*

A. To John.

Q. *How did he command him to use it?*

A. He bade him eat it, that is, comprehend and thoroughly understand it?

Q. *How is the History of the Church divided?*

A. Into Two Parts, Into the Ministry or Deeds of the Prophets, and the whole Body of the Church.

Q. *In how many Things consist the Deeds of the Prophets, or Ministers of the Church?*

A. In Three Things: In their fighting under the Cross, in their being murdered, and in their rising up again.

Q. *When began their Fight?*

A. Presently upon the Death of Christ.

Q. *How long did it continue?*

A. A thousand two hundred and sixty Years.

Q. *The Text saith Days, ch. 11. 3.*

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298. True, but it is to be understood Years ; after the Example of *Ezekiel* and *Daniel*, who interpret their Visions in like manner, Days for Years.

Q. Who was prophesied that he should murder ? and almost quite extinguish their Doctrine ?

A. Pope *Boniface* the Eighth, who entered into the Papacy at the Expiration of 1260 Years, ch. 11. 7.

Q. How did he obtain the Papacy ?

A. By Subtilty ; who in the Night, by a false Oracle, persuaded his Predecessor *Celestine* to resign his Authority unto him.

Q. How long did he rule ?

A. Three Years and a half ; during which Time the Church of Christ seemed to be dead, and lie unturied.

Q. Where ?

A. In the Streets of *Rome*.

Q. The Text saith of *Sodom* and *Egypt*, how then do you say of *Rome* ?

A. *Rome* is a Spiritual *Sodom*, and a Spiritual *Egypt* ; *Sodom* in her Spiritual Adultery, *Egypt* in her Spiritual Oppression of the Church.

Q. Who raised the Church again ?

A. The Spirit of Life coming from God, ch. 11.

Q. When ?

A. Presently upon the Death of *Boniface*.

Q. Did the Spirit of God raise up those that had been slain ?

A. No.

Q. The Text saith, they ascended into Heaven, in a Cloud.

A. We are to understand by the Use of the Scripture, that the Church of the Wicked is commonly called the World, or the Earth ; and the Church of the Faithful and Elect, is called Heaven : Therefore when it is said they ascended up into Heaven, the meaning is, they were with-

withdraw from the Tyranny of the wicked World, and gathered into the Celestial Church; that is, seeing the Temple and Publick Places were not open unto them, Secret Places were sanctified unto them, as if it were Heaven, apart from the rest of the World.

Q. What Effects foll w their Separat'on?

A. Fear and Terror in their Enemies; Joy and Thanksgiving in the Saints of God that he did vouchsafe to challenge his Authority and sovereign Power over the World, *ch. 11. 12, 17.*

Q. Having touched the Ministry of the Church, let us return to the other Part of our Division; How doth the whole Body of the Church divide it self?

A. Into Two Parts: Into the Jewish Christians, and into the Christian Catholick Church, which consisteth not only of the Jews, but of the believing Gentiles also.

Q. When began the Christian Jewish Church?

A. At the Instant of the Conception of our Saviour Christ.

Q. When began the Christian Catholick Church?

A. At that Time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad Tidings of the Gospel.

Q. What doth St. John here continue for our Instruction?

A. The Estate both of the Jewish and Christian Catholick Church warfaring, as it were subject to the Assaults of her Enemies.

Q. What is the Christian Jewish Church compared unto?

A. A Woman with Child, *ch. 12. 2.*

Q. Why?

A. Because, like unto a Fruitful Woman, it is continually to bring forth Children unto the Lord.

Q. How is that Woman described?

A. By her attire, and by her standing; *ch. 12. 2.*

Q. How

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Q. How was her Attire?

A. Of Two sorts; the Cloathing of her Body, and the Ornaments of her Head.

Q. How was her Body cloathed

A. With the Sun.

Q. What is thereby signified?

A. The inestimable Glory given unto the Church of God.

Q. How was her Head adorned?

A. With a Crown of Twelve Stars.

Q. What is thereby signified?

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand?

A. Upon the Moon.

Q. What do we learn by that?

A. That the true Church trampleth under her Feet all Variableness, unto which all Things under the Moon are subject.

Q. What was her Conflict?

A. She travelled, and was in Danger to have her Child devoured, *ch.* 12. 4.

Q. By whom?

A. By a fiery Dragon that had Seven Heads, and upon every Head a Crown and Ten Horns.

Q. What do we understand by the Dragon?

A. Satan.

Q. What by his Seven Heads?

A. His wonderfull Policy and Wisdom, able at once to disturb the Seven Churches, that is, the Universal Church.

Q. What by his Seven Crowns?

A. His Magnificence and Authority; every Head being as the Head of a King.

Q. What by his Ten Horns?

A. His great Power, sufficiently furnished to hurt the whole World.

Q. What is understood by the Children whom he would devour?

A. Christ

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A Christ mystical, that is, one and entire Christ in a Mystery, compounded of the Person of Christ, as of the Head; and of the Body of the Church, and of all the Members thereof, united to the Head by the Spirit.

Q. How was the Church delivered?

A. God took it up into Heaven, and prepared a Place for the Mother in the Wilderness.

Q. Did Satan's Malice so end?

A. No; he gave Two Assaults more.

Q. Where was the first?

A. In Heaven, *ch.* 12. 7.

Q. In what manner?

A. He accused the Elect of God Day and Night.

Q. What was his Success?

A. He was thrown down from thence by the Power of Michael, that is, of Christ Jesus.

Q. Wherein was his Second Assault?

A. In Earth, upon the Mother of the Child, and upon the rest of her Seed; that is, upon the Church of the Jews, and the Church of the Gentiles afterward gathered together in CHRIST.

Q. How did the Mother, that is, the Church of the Jews, escape in this assault?

A. She was carried by the Power of God, as by the Wings of an Eagle, into a Place of Refuge.

Q. What Place was that?

A. Pella, a Town seated on the other side of Jordan, in a desert Country.

Q. How did Satan pursue her?

A. With a Flood of Water cast out of his Mouth.

Q. What understand you by the Flood of Water?

A. The Romans which destroyed Jerusalem, and the Sanctuary that was therein.

Q. Who drank up the Flood of Waters, that it did not hurt the Church?

A. The Earth, that is, the wicked sort of the Jews, whose bloody Massacre satisfied the Fury of the

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the Romans, so that the Elect had Liberty to escape.

Q. When Satan saw himself again prevented, how did he take it?

A. He was wroth, and made war upon the rest of the Seed of the Woman, that is, upon the Christian Catholick Church.

Q. How many principal things are we to note in the History of the Christian Catholick Church?

A. Three : Her Combat, Her Victory, and her Glory.

Q. With whom were her Combates?

A. With Two kinds of Beasts ; the one where of had Seven Heads, and came out of the Sea ; the other had Two Heads, and sprang out of the Earth, *ch. 13.*

Q. What do you understand by the first Beast?

A. The Tyranny inflicted upon the Church by the Civil Government of the Roman Empire.

Q. What by the Second Beast?

A. The Persecution of the Papistical Hierarchy, by the Succession of Popes.

Q. How did this Beast rise?

A. By little and little out of the Earth.

Q. What is to be understood by the Two Horns of the Beast?

A. Two Swords, and Two Keys ; Temporal and Spiritual Power.

Q. What by his speaking like a Dragon?

A. Subtilty and Falsehood, like the old Serpent.

Q. What by the taking of the Mark in their Right Hand and For heads?

A. The professed Obedience and Allegiance of all to the Beast, which otherwise suffers not to buy and sell, that is, not Civil Commerce.

Q. Against whom doth the Church obtain her Victory?

A.

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A. Against the Two Beasts, and the Dragon before spoken of, and against the Whore of the Spiritual Babylon, described in the Seventeenth Chapter.

Q. What is understood by the Whore of Babylon?

A. The great City of Rome which reigned over the Kings of the Earth, *ch* 17. 18.

Q. Shall she undoubtedly fall into shame and Ruine?

A. She shall; the Spirit hath said it expressly.

Q. By whose Hand and Power?

A. By the Power of Ten Kings, formerly her Favourites, into whose Heart God shall put to execute the Fury of his decreed Wrath upon her.

Q. How shall her Lovers take it?

A. They shall stand afar off for Fear, saying, Alas! alas! the great City Babylon, that mighty City, in one Hour is made desolate.

Q. Shall she not rise again, and be restored?

A. She shall not, she shall sink into Destruction, as the Stone cast into the Sea, *ch* 8. 21.

Q. By what Means doth the Church get Victory over her Enemies?

A. By the Assistance of Christ, her Head and Captain.

Q. Into how many Points doth his Assistance spread?

A. Into Four: The Preaching of his Word; and the Works of Faith, Patience, and Obedience, set down in the Fourteenth Chapter; and into Threatnings and Judgments, proceeding from his Divine Justice, declared in the Fifteenth and Sixteenth Chapters.

Q. U herein consisteth the Glory of the Church?

A. In her perpetual Triumph in the World to come, joyred to her Bridgroom Christ Jesus, in Joy that never shall have an end, a taste of which
Joy

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Joy is in some sort made manifest unto us,
chap. 21. 2.

Q. But what shall become of the Enemies of the Church?

A. They shall have their Portion in the Lake that burneth with Fire and Brimstone, which is the Second Death, *ch. 21. 8.*

Q. How many kinds of Death are there incident to Men?

A. Two. The First, which is a Separation of the Soul from the Body; and of this Kind of Death all Sorts of People must taste, as well the Godly as Ungodly: And the Second, which is a Separation of the Soul and Body from the Presence of God for Ever, to remain in Darkness; and this is the Death that the Wicked only must die.

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A N
ENGLISH DICTIONARY:
O R,
B I B L E-Expositor.

Of the Money, Weights, and Measures, mentioned in some parts of the Old Testament and the New; with their Value, and how much it is in English current Money, either in Gold or Silver. In regard Troy Weight being the most Ancient Weight, by which what follows is counted and cast up in Coin or Weight, &c. Troy weight, 8 Drams make an Ounce, and 12 Ounces a pound.

THERE are 3 sorts of Shekels, also of Talents, mentioned in Scripture. First, the common Shekel is 2 Drams, worth 1 s. 3 d. The King's Shekel weighed 3 Drams, worth 1 s. 10 d. $\frac{1}{2}$. The Shekel of the Sanctuary weighed 4 Drams, worth 2 s. 6 d. Also there are 3 sorts of Talents. The common Talent weighed 300 quarters of Ounces or common shekels, which is 6000 Drams, is 187 l. 10 s. The King's Talent weighed 3000 of the King's shekels, which is 9000 Drams, and is 281 l. 5 s. The Talent of the Temple weighed 2000 shekels of the Temple, which is so many half Ounces, which comes to 375 l. A Silvering, or Piece of Silver, often mention'd, is worth 2 s. 6 d. The common shekel of Gold is 2 Drams, worth 15 s. The King's shekel of Gold is 2 Drams, worth 1 l. 2 s. 6 d. The shekel of Gold of the Temple is 4 Drams, worth 1 l. 10 s. The common Talent of Gold is worth 2250 l. The King's Talent of Gold is worth 3375 l. The Talent of Gold of the Sanctuary is worth 4500 l. The Jews common Mina of silver is 60 Dram, or 37 s. 6 d. The King's Mina, being 80 Drams, is worth 50 s. The Mina of the Temple is 100 Drams; that is 3 l. 2 s. 6 d. A Gerah is 1 d.

What the Money in several Parts of the Bible is worth, the Chapters and Verses where mentioned.

G *Enesis* 20. 16. *Abimelech* said, *I have given* 1000 Pieces of Silver, which is 126 *l.* *Gen.* 33. 16. *Abraham* bought a Burying-place for 400 Shekels of Silver, current Money, which were common Shekels, which is 25 *l.* *Gen.* 24. 22. A Golden Far-ring of half a shekel is 7 *s.* 6 *d.* And 2 Brace'lets, of 10 Shekels weight of Gold, is 7 *l.* 10 *s.* *Gen.* 37. 28. Sold him for 20 Pieces of silver, which is 2 *l.* 10 *s.* *Gen.* 45. 22. To *Benjamin* 300 Pieces of Silver, is 37 *l.* 10 *s.* *Exodus* 25. 39. Of a Talent of pure Gold make all the Vessels, is 4500 *l.* *Exod.* 30. 23. Half a shekel of Silver of the Sanctuary, is 15 3 *d.* *Exod.* 37. 23, 24. Made the 7 Lamps, and the Snuffers of pure Gold of a Talent weight, is 4500 *l.* *Exod.* 38. 24. All the Gold that was occupied, the Gold of the Offering, was 29 Talents, and 730 Shekels, after the Shekel of the Sanctuary, is 121595 *l.* *Ver.* 25. And the Silver of them that was numbred of the Congregation, 100 Talents and 775 Shekels, after the Shekel of the Sanctuary, comes to 37721 *l.* 17 *s.* 6 *d.* *Ver.* 27. And of the 100 Talents of silver were cast the Sockets of the Sanctuary, and the Sockets of the Vail, 100 Sockets, a Talent for a Socket, is 37500 *l.* *Ver.* 28. and of the 1175 Shekels he made Hooks for the Pillars, is 221 *l.* 16 *s.* 8 *d.* *Ver.* 29. The Offering was 70 Talents, and 420 shekels in weight, is 2850 *l.* in weight, or 79 Tun and half. *Leviticus* 27. 3, 4. 50 shekels of Silver of the Sanctuary, is 6 *l.* 5 *s.* If a Female 30 shekels, is 3 *l.* 15 *s.* *Ver.* 5. 20 shekels is 50 *s.* A Female 10 shekels, is 25 *s.* *Ver.* 6. 5 shekels is 12 *s.* 6 *d.* A Female 3 shekels, is 7 *s.* 6 *d.* *Ver.* 7. 15 shekels is 37 *s.* 6 *d.* A Female 10 shekels, is 25 *s.* *Ver.* 26. An Homer of Barly-seeds at 15 shekels

shekels is 6 *l.* 5 *s.* *Numbers* 3. 47. *Take 5 Shekels*
for every Person by the Pele, after the shekel of
 the Sanctuary, is 12 *s.* 6 *d.* a Man. *Ver.* 50. Of
 the First-born of the Children of *Israel* took he
 the Mony, 1365 shekels after the shekel of the
 Sanctuary, is 170 *l.* 12 *s.* 6 *d.* A shekel of the San-
 ctuary is 20 Gerahs, a Gerah is 1 *d.* $\frac{1}{2}$. *Num.* 7.
 12, 13, 14. His Offering was one silver Charger of
 130 shekels weight, according to the Sanctuary, is
 16 *l.* 5 *s.* One silver Bowl 20 shekels, is 8 *l.* 15 *s.*
 One Incense Cup of Gold, 10 shekels, (in ano-
 ther translation it is called a Gold Spoon) is 15 *l.*
 so the worth of Gold and silver which one Prince
 offered, is 40 *l.* so the whole Offerings of the 12
 Princes, in silver Chargers, Bowls, golden Cups,
 or Spoons, amounts unto 480 *l.* *Num.* 31. 32.
 16750 shekels of gold of the Sanctuary, is 25125 *l.*
Deuteronomy 22. 19. In an hundred shekels of
 silver, being common, is 6 *l.* 5 *s.* *Ver.* 29. 50.
 shekels of silver common, is 3 *l.* 2 *s.* 6 *d.* *Joshua*
 6. 12. A *Babylonish* Garment, is 12 *l.* 10 *s.* And
 a wedge of gold of 15 shekels, common weight,
 is 37 *l.* 10 *s.* *Judges* 9. 4. 70 pieces of silver or
 silvering, is 8 *l.* 15 *s.* *Judg.* 16. 5. The *Philistins*
 said they would give her every one 1100 pieces of
 silver, which is 237 *l.* 10 *s.* each Lord, being 5 of
 them, is 687 *l.* 10 *s.* *Judges* 17. 12. 110 shekels
 of silver, common, is 68 *l.* 15 *s.* *Ezra.* 8. 20.
 650 talents of silver of the Sanctuary, which is
 24375 *l.* Of silver Vessels 100 talents, 37500 *l.*
 And of gold Vessels 100 talents, is 45000 *l.* And
 20 Basins of gold of 1000 Drams, each Dram be-
 ing worth 7 *s.* 6 *d.* is 375 *l.* There are 2 Vessels
 of fine Copper, as precious as Gold, but the
 weight not mentioned, The total sum of all the
 Vessels of gold and silver is 731625 *l.* *Ester* 2.
 11. *I will pay 1000 talents of Silver,* being the
 King's, is 281250 *l.* *1 Samuel* 2. 36. A piece of
 Money is 7 farthings. *1 Sam.* 9. 8. The Fourth
 part of a shekel of silver, is 3 *d.* 3 farth. *1 Sam.*
 17. 4, 5. Goliath's

Goliath's Height was 6 Cubits and a span, was arm'd with a Coat, of Mail which weighed 5000 shekels of brass, which is 104 pounds 2 ounces: His Spear's Head weighed 600 shekels of Iron, which is 12 pounds and a half. 2 *Sam* 14. 20. He weighed his Hair at 200 shekels by the King's weight, which is 6 pounds 3 ounces. 2 *Sam* 18. 11, 12. 10 shekels being the King's, is 18 s. 9 d. 1000 shekels of Silver, is 93 l. 15 s. 2 *Sam*. 22. 30. *Amon's* Crown weighed a talent of gold, being the King's, is 3375 l. 2 *Sam*. 24. 24. 50 shekels of silver, of the Sanctuary, is 6 l. 5 s. 1 *Kings* 9. 14. 140 talents of gold, being the King's talent, is 405000 l. *Ver*. 28. 420 talents of Gold, is 1470500 l. 1 *Kings* 10. 10. 140 talents of gold, is 405000 l. *Ver*. 14. The weight of gold that came to King *Solomon* in one year, was 666 talents of gold, is 2257740 l. *Ver*. 16. 200 targets of beaten gold, 600 shekels went to one target, is 900 l. worth of gold to one target. The whole worth of the 200 targets of gold is 180000 l. *Ver*. 17. 300 shields of gold, 3 pound of gold to one shield, is 120 l. so that the worth of the gold of the 300 shields is 3600 l. *Ver*. 29. 600 shekles of silver, is 56 l. 5 s. 150 shekles of silver, is 14 l. 1 s. 3 d. 1 *Kings* 16. 24. 2 talents of silver, is 562 l. 10 s. the Kings talent. 1 *Kings* 20. 39. A talent of silver, common, is 187 l. 10 s. 1 *Kings* 5. 23. 2 talents of silver, being the King's, is 562 l. 10 s. 2 *Kings* 6. 29. An Ass's Head was sold for 80 pieces of silver, which is 10 l. And the fourth part of a Cab of Dovesdung, which is half a pint, for 5 pieces of silver, which is 12 s. 6 d. 2 *Kings* 7. 1. A Measure of Flower was sold for a shekel, which is 1 s. 3 d. a Measure being a Bushel. 2 *Kings* 15. 10, 20. 1000 talents of silver, is 28125 l. 50 shekels is 3 l. 2 s. 6 d. 1 *Chron*. 12. 25. 600 shekles of gold by weight, the shekel of the Sanctuary, is 900 l. 1 *Chron*. 22. 14. 100000 talents of gold of the sanctuary, is 450000000 l. a million being a thou-

a thousand thousand, or ten hundred thousand;
 and a thousand thousand talents of silver is
 37500000 *l.* 1 *Chron.* 26. 7. 50000 talents, and
 10000 drams according to the talent of the fan-
 ctuary, is 2253750 *l.* And of silver, 1000 ta-
 lents, which is 3000750 *l.* And of Brass 128000
 talents, which is in weight 2250000 pounds, &c.
 which is 1004 ton and 932 pounds. And of Iron
 100000 talents, which is in weight 11050000
 pounds, which is 5579 ton 11781 pounds. 2 *Chron.*
 3. 8. 600 talents of the sanctuary, is 2700000 *l.*
Ver. 9. 50 shekels of Gold is 75 *l.* *English Money,*
 2 *Chron.* 8. 18. From Ophir 450 talents of Gold,
 which is 1518750 *l.* 2 *Chron.* 9. 13. 666 talents,
 according to the Kings talent, is 2247750 *l.* *Eng-*
lish Money. *Ver.* 15. made 200 targets of beaten
 gold, which is 900 *l.* worth to one target: the
 worth of gold to the 200 targets is 180000 *l.*
Ver. 16. And 300 shields made of beaten gold,
 300 shekels went to a shield, which is 450 *l.* The
 worth of Gold to the 300 shields is 135000 *l.* ac-
 cording to the shekels of the sanctuary. 2 *Chr.* n.
 25. 6. 100 talents of silver, being common, is
 18750 *l.* 2 *Chron.* 36. 3. 100 talents of silver,
 common, is 18780 *l.* And a talent of gold, be-
 ing common, is 21 s. 3 d. *Ezekiel* 45. 12. The
 shekel 20 gerahs, a gerah 1 d. $\frac{1}{3}$. *Hosea* 3. 2.
 50 pices of silver is 37 s. 6 d.

A P O C R Y P H A.

Tob. 1. 10. 10 Talents is 1875 *l.* 1 *Mac* 10.
 4. 42. 1500 shekels of silver of the sanctuary
 is 1000 Mina's, which, at 37 s. and 6 d. the Mina
 is 187 *l.* And would restore 5000 shekels of
 silver, is 625 *l.* 1 *Mac.* 13. 10. 100 talents of
 silver, being common, is 8750 *l.* *English Money.*
 1 *Mac.* 14. 24. A great shield of gold, is 40000 *l.*
English money. 1 *Mac.* 15. 31. Or else give 500
 talents of silver; and for Tributes, other 500 ta-
 lents:

lents: The whole is, being common, 187500 *l.*
 A common talent o. silver is 187 *l.* 10 *s.* *Ver.* 35.
 Give 100 talents, being silver, is 18750 *l.* 2 *Mac.*
 3. 11. 1000 talents, of silver being the King's,
 comes to 281250 *l.* 1 *Mac.* 4. 8, 9. 360 talents
 o. silver, and o another Rent 80 talents o. silver;
 besides this, 150 talents: The whole 590,
 being common, is 110625 *l.* *Eng.* money. *Ver.* 19.
 300 drachma's of silver, is 9 *l.* 7 *s.* 6 *d.* Promising
 the King 300 talents of silver, it being common,
 56250 *l.* 2 *Mac.* 8. 10. 2000 talents of silver,
 being common, is 375000 *l.* *Engl.* money, *ver.*
 11. *Jews* for one talent of silver common, is
 187 *l.* 10 *s.*

New TESTAMENT.

Matthew 17. 27. A piece of Money called a
 Stater, is 2 *s.* 6 *d.* *Matth.* 18. 24, 28. 10000 ta-
 lents, is 1875000 *l.* Owed him 500 pence, cal-
 led Drachma, is 7 *d.* $\frac{1}{2}$. is 3 *l.* 2 *s.* 6 *d.* *Matth.* 22.
 89. a Penny is 7 *d.* $\frac{1}{4}$. *Matth.* 25. 15. 5 talents
 common, is 937 *l.* 10 *s.* To another 2 talents,
 is 375 *l.* Another one talent, is 187 *l.* 10 *s.*
Matt. 20. 5. For a Penny, is 7 *d.* $\frac{1}{2}$. *Matt.* 26. 15.
 For 30 Pieces of Silver, is 3 *l.* 15 *s.* *Acts* 19. 19.
 50000 Pieces of Silver, is 6250 *l.*

Matt. 26 53. 12 Legions is 80750, some say
 a Legion is 6666, some reckon a Legion 6000
 Foot, and 730 Horsemen, as was accounted in
Cesar's Time. Read more of those Matters in
 the Travels of the Patriarchs, sold at the Ring in
 Little Britain.

Measures mentioned in Scripture.

A Cab, is a Quart.
 An Omer, is a Quart and a half.
 A Seah, is a Gallon and a half.

An Ephah, is half a Bushel and a Pottle.
 An Homer or Cor, is 14 Bushels and a Pottle.
 Half an Homer is 7 Bushels and a Quart.
 A Chemix, a Quart.
 A Log, is half a Pint.
 A Hinn, is 3 Quarts.
 A Bach is 9 Gallons 3 Quarts.
 A Pot, or Sextary, is a Pint and half.
 A Firkin, is 4 Gallons and a half.
 A Cubit, a Foot and a half.
 An Holy Cubit, a Yard.
 The King's Cubit, a Foot and 9 Inches.
 A Sabbath Days Journey, 600 Paces.

Offices and Conditions of Men.

A *Patriarch*, is a Father of a Family.
Judges, Supream Governors.
An Hebrew, from *Abraham*.
An Israelite from *Jacob*.
A Proselite of the Covenant, who submitted to the Law.
A Proselite of the Gate, or Stranger, who worshipped the True God, but not Circumcised.
Tetrarch, who had Kingly Power over some Provinces.
Publicans, Tax-gatherers.
Centurion, a Captain of an Hundred Men.
Scribes, Expounders of the Law.
Rabbies, Teachers of *Israel*.
Libertines, Freed-men of *Rome*.
Gaulonit, Pretended it unlawfull to obey an Heathen Magistrate.
Herodians shaped their Religion to the Times, in flattering *Herod*.
Epicurians placed their Happiness and Pleasure in the Delights of this Life.
Stoicks denied the Liberty of the Will, and pretended all Events were determined by Fatal Necessity.

Simon

Simon Magus Author of the Heresie of the *Gnosticks*, taught, That Men, however vitiou in their Practice, should be saved by their Knowledge.

Nicholaitans : The Disciples of *Nicholas*, one of the Seven Deacons.

Nazarites under a Vow, abstained from Wine.

Nazarens, Professing Christianity.

Zealots, or *Sicari*, or *Murderers*; who, under Pretence of the Law, thought themselves authorised to commit any Outrages.

Pharisees, *Separatists*, who having Opinion of their own Godliness, dispise others.

Sadduces denied the Resurrection; also Angels and Spirits.

Samaritans : Mungrel Professors, partly Hea-then, partly *Jews*.

Ap-~~stle~~ : Mission " Sent.

7 AP 58

THE *Old Testament* contains 777 Chapters.

The *New Testament* 260 Chapters.

The *Apocrypha* 173 Chapters.

In the *Old Testament* are 23203 Verses.

B O O K S supposed to be lost.

The Third of the *Corinthians*.

The Third Epistle of *Peter*.

Solomon's Parables.

Samuel's Instructions for a King.

A Book of *Iddo*, *Ezra* and *Enoch*.

And a Book of *Chronicles*.

B O O K S there have been Contests about.

The Second Epistle of *Peter*.

The General Epistle of *James*.

The Second and Third of *John*.

And the *Revelations*.

F I N I S.

Launder

Lot 52

10. 3. 6